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ART. I. *An Historical Tour in Monmouthshire;* illustrated with Views by Sir R. C. Hoare, Bart. a New Map of the County, and other Engravings. By William Coxe, A.M. F.R.S. F.A.S. Rector of Bemerton and Stourton. In Two Parts, making two separate Volumes. 4to. pp. 470; and 90 Plates. 4l. 4s. Boards. Cadell jun. and Davies. 1801.

COUNTY Tours, in order to gratify the expectations of those who are likely to be most interested by them, must include a considerable portion of the materials which usually constitute the ponderous bulk of county Histories. The traveller must not only describe the actual state of things, but advert "to the dark backward and abime of time;" the remains of the Romans must be diligently traced; accounts of ruined castles and religious houses must be accompanied by a history of their origin, structure, and various fate; the delineation of the picturesque mansion must be followed by the pedigree and armorial bearings of the proprietor; due respect must be paid to churches and monuments; views of the residences or portraits of eminent and singular persons must be illustrated by anecdotes; the privileges of towns and boroughs corporate must be suitably detailed;—in short, many of the dead must be honoured, numbers of the living must be flattered, and the public in general must be pleased. In executing a work of this kind, the author must make the tour of his library as well as of the county; and a happy combination of general learning, local information, and good taste, will be requisite to excite general satisfaction.

Perhaps few men are better qualified for such an undertaking as we have described, than Mr. Coxe. On former occasions, he has proved that he is no idle and superficial traveller. He does not content himself with meagre descriptions of "hill or valley, fountain or fresh shade," but unites instruction with amusement, and makes us acquainted with

something more than the mere scenery which he surveys. In the present instance, he has also been peculiarly fortunate in associating the abilities of Sir Richard Hoare as an amateur artist, with his own talents as an historian and an antiquary.—Though not precisely denominated a history of Monmouthshire, the work bears considerable relation to the production of Mr. David Williams *; intitled a 'History' of that county, of which we gave an account in our xxth vol. N.S. It embraces similar objects, and in like manner still leaves us not thoroughly informed on several of those points of scientific inquiry (such as mineralogy, agriculture, natural history, mechanics, &c.) which, in that article, we enumerated as parts necessary to form a complete county history: but the mode of detail, here adopted by Mr. Coxe, possesses some eminent advantages over that which is too commonly pursued by the provincial historian. We follow the narrator with more of that pleasure and with little of that weariness which are generally produced by those persevering writers. He selects from the mass of antiquity all that is worth remembering, instead of incumbering us with the copies of every sepulchral and grave-stone-inscription; and he invites us in an agreeable manner to reflect on the incessant vicissitudes of the present world. To the inhabitants of Monmouthshire, in particular, the volumes are highly flattering: since so much labour and expence have rarely been employed in describing a tour through so small a district.

Mr. Coxe informs us (p. 156.) that it was at Lansanfraed-house, the delightful residence of Mr. Greene, (representative in Parliament for Arundel,) that he first conceived the plan of writing this work; and that through this gentleman's introduction he became acquainted with the principal residents and men of letters in the county, and obtained access to various documents and interesting papers. The most powerful stimulus, however, seems to have been the singular beauty of the prevailing landscape, and the activity as well as the taste of his companion in using his pencil.—He thus expresses himself in the beginning of the preface:

'The present work owes its origin to an accidental excursion into Monmouthshire, in company with my friend Sir Richard Hoare, during the autumn of 1798. I was delighted with the beauties of the scenery; I was struck with the picturesque ruins of ancient castles memorable in the annals of history, and I was animated with the view of mansions distinguished by the residence of illustrious persons; objects which the sketches of my friend's pencil rendered more impressive.

* Mr. W. also was associated with a Gentleman of considerable abilities as an artist, the Rev. Mr. Gardnor.

'On

'On my return I examined my notes, perused the principal books relating to Monmouthshire, and convinced that so interesting a county deserved particular notice, formed the plan of a tour, which should combine history and description, and illustrate both with the efforts of the pencil. Sir Richard Hoare strongly encouraged me in my undertaking, offered to accompany me again into Monmouthshire, and to supply me with additional views.

'Accordingly, in the spring of 1799, I explored the county in various directions, and received assistance from many gentlemen and men of letters; but as the materials were still defective, and as want of time and unfavourable weather prevented me from visiting the sequestered and mountainous districts, I made a third excursion in the autumn of the same year.

'In the course of these three journies I employed five months, and traversed 1500 miles, and now present to the public the result of my observations and researches.

'In this work the reader must not expect to find a regular history of Monmouthshire, but a description of the principal places, intermixed with historical relations and biographical anecdotes, and embellished with the most striking views, for which I am principally indebted to my friend Sir Richard Hoare, whose persevering zeal and activity claim my warmest gratitude.'

On the score of gratitude, the gentlemen of the county must be perfectly satisfied with Mr. Coxe; who has particularly enumerated his various obligations, as well for hospitable reception as for literary assistance *.

To the tour is prefixed an introduction, giving a general account of Monmouthshire, its boundaries, rivers, hundreds, population, languages, situation in the Roman, British, Saxon, and Norman periods, and its reduction to an English county: of Roman stations and roads; of the course of the Julia strata from Bath to the confines of Glamorganshire; and of antient encampments, castles, and churches. We cannot particularly notice the curious discussions which these preliminary sections include: but we shall observe that, though Mr. Coxe admits that the square or parallelogramical form (independently of Roman roads and antiquities) is the only *indubitable* mark of a real Roman encampment; yet, as there are several such vestiges in England, of other figures, which are unanimously allowed to be Roman, he inclines to the opinion that a Roman origin may be ascribed to more of those antient encampments, of which the plans are given in the course of his tour, than merely those which are of the rectangular shape. He does not, however, speak decisively on this head; nor does he undertake to discriminate the specific characteristics of British, Saxon, and Danish encampments.

* In the Appendix, also, we have a list of the books consulted in the course of compilation.

On the architecture of the county of Monmouth, this introduction also contains some pertinent remarks. After having described the different kinds of Gothic architecture, and the whimsical intermixture of Roman, Saxon, Norman, and Gothic, which was introduced towards the middle of the sixteenth century, the author thus proceeds:

'Most of these styles are observable in the castles, churches, and other ancient buildings of Monmouthshire. Few Roman remains exist, and the Saxons being never possessors of the whole county, could leave but few specimens of their architecture, and those of a period when it is difficult to distinguish it from that of the early Normans; but the gothic is most prevalent. From these circumstances, as well as from historical evidence, it is probable that the greater part of the castles in this county owed their origin to the Normans, and were built or repaired after the introduction of gothic architecture: none, perhaps, except Scenfreth, are wholly Saxon or early Norman; a few exhibit an intermixture of the Norman and gothic; and the rest are entirely gothic.

'The churches are singularly picturesque, from their situation, form and appearance; they stand in the midst of the fields, and on the banks of the rivers; are often embowered in trees, and generally at a considerable distance from any habitation.

'A whimsical and not unpleasing effect is sometimes produced by the coat of plaister or lime with which they are covered. The body of the church is usually whitened, occasionally also the tower; in some instances the tower is uncoloured, and in others the battlements only are white-washed. This intermixture of colours is ingeniously accounted for by Essex in his remarks on ancient brick and stone buildings in England; "The Normans frequently raised large buildings with pebbles only, and sometimes with pebbles intermixt with rag-stones. As this rough manner of building with rag-stones and other irregular materials, required a coat of plaistering to make them fair without and neat within, we find that those small churches and other buildings which were built in this manner, were always plaistered in the inside, and frequently on the outside, with a composition of lime and sand, the remains of which may be traced in many of the Saxon and Norman churches, and in some more modern."

'These churches exhibit different styles of architecture; many of them, particularly in the mountainous districts, are very ancient, and it is probable that a few were constructed by the Britons, some by the Saxons, and several at an early period of the Norman monarchy, as is evident from the rounded arches and mouldings peculiar to those styles; but the far greater part were built since the introduction of gothic architecture.

'The first are generally of a simple form, of small dimensions, shaped like a barn, without any distinction in the breadth or height between the nave and the chancel, and without a belfry.

'The second species is of somewhat later date: the chancel is narrower and less lofty than the church; a small belfry is also placed over the

the roof at the western extremity, with one or two apertures for bells, the ropes of which descend into the church.

'The third species consist of a nave, a chancel, and a tower or belfry, which is sometimes placed at the western extremity, sometimes in the middle, and sometimes at the side. The tower was at first rude and massive, afterwards increased in height and lightness, was ornamented with battlements, and in later times with pinnacles. A few, particularly those in the eastern parts of the county, are provided with steeples, and are scarcely earlier than the 13th century.

'Many of the churches have undergone little change since the æra of the Reformation, and exhibit traces of the Roman Catholic worship, particularly in the niches for saints, the receptacles for holy water, and sometimes in the vestiges of the confessional chair.'

The population of Monmouthshire is stated to consist of 48,000 persons.

Mr. Coxe begins his tour by crossing the Severn from Gloucestershire, at the new Passage; and the first place which he visits, on landing in Monmouthshire, is St. Pierre, the seat of the respectable family of Lewis. Here he mentions a portrait of Harry Marten, the regicide, which had been mistaken for that of a Thomas Lewis, in the reign of Charles I.; and of which, with further particulars and anecdotes of Marten, a plate is exhibited in vol. ii. His reasons for assigning the picture to Harry Marten appear to be conclusive.—The Episcopal Palace of Mathern, the antient residence of the Bishops of Landaff, is next visited, described, and its present appearance delineated. Bending to the west, the traveller then proceeds to Sudbrook encampment, which is conjectured to have been a maritime fortress belonging to the Romans;—to the village of Portscewit, and to Caldecot-castle, Caerwent, the *Venta Silurum* of Antoninus;—to the castles of Penhow, Pencoed, Lanvair, and Striguil;—to Bertholly-house;—and to the Pencamawr, the prospect from which is thus described:

'Issuing from the deep gloom of a dreary and uninhabited district, I ascended to the summit of the eminence called the Pencamawr, a high point of the elevated ridge which stretches from the Treleg hills through the midland district of Monmouthshire, and terminates near Caerleon. On reaching the height, a glorious prospect suddenly burst upon my view. From the midst of the forest scenery I looked down on the rich vales of Monmouthshire, watered by the limpid and winding Usk, dotted with numerous towns and villages, and bounded to the west by the long chain of hills which stretch from Pont y Pool, and terminate in the mass of mountains above Abergavenny. In this variegated landscape I caught the first glimpse of the Sugar Loaf and Skyrrid, which from their height and contrast, form the principal features in the prospects of this delightful country.'

Regaining the turnpike road, the tourist advances towards Christchurch, and, after a few excursions, reaches Newport; to an account of which town an entire chapter is devoted. Particular notice is taken of its bridge, (at which the usual height of the tide is 30 feet, but has been known to be 42 feet,) population, commerce, canal, castle, church, and antient religious establishments. In adverting to the latter, Mr. Coxe tells us that 'a cyder-mill now occupies what was once a chapel;' and this is not a singular transformation, since in other parts of the work we read of one 'splendid castle being used for a stable for cattle,' of another 'being converted into a kitchen garden,' and of 'the apartment in which once a monarch (Charles I.) slept being now employed as a granary.' —The excursions from Newport furnished the author with various entertainment; which, however, though we have participated in it, we cannot detail to our readers.

Caerleon, the *Isca Silurum* of the Romans, is the next place visited; and an ample history of its antient splendor is presented to us:

'There is a striking peculiarity in the situation of the ancient Roman fortress, which has hitherto escaped the notice of travellers, and would have escaped mine, had not Mr. Evans pointed it out to me. Caerleon appears on a superficial view to occupy a flat position, but in fact, that portion of the present town, which is inclosed by the Roman walls, is placed on a gentle rise, connected at one extremity with the lower part of the eminence, on which the encampment of the Lodge is situated. This rise shelves on the west and south sides towards the Usk, and on the east towards the Avon Lwyd, and seems to have formed a tongue of land, which before the draining of the meadows, was probably a kind of peninsula. Hence the fortress, from its position on a rise between two rivers, and almost surrounded with marshy ground, was a place of considerable strength, and well calculated to become the primary station of the Romans in Britannia Secunda.

'The æra in which the Roman fortress was built, cannot be ascertained with precision; conjectures may be formed, and Horsley, whose opinion deserves great weight, supposes that the Romans first settled here in the reign of Antoninus Pius. It is mentioned in Antonine's Itinerary; and the numerous coins of the early emperors, which have been here discovered, seem to confirm this opinion. The walls however appear to have been constructed under the lower empire.

'According to Richard of Cirencester, Caerleon was a Roman colony, and the primary station in the country of the Silures; circumstances which sufficiently account for its extent and magnificence.

'In a field close to the banks of the Usk, and near the south-west side of the wall, is an oval concavity, measuring seventy-four yards by sixty-four, and six in depth. The sides are gently sloping, and

and covered, as well as the bottom, with turf. It is called by the natives Arthur's Round Table; but is undoubtedly the site of a Roman amphitheatre. According to the prevailing opinion, it was merely a campestrian amphitheatre, hollowed in the ground, and surrounded with banks of earth, in the sides of which turf seats were formed for the spectators. This opinion is however disproved by the express assertions of Giraldus, who describes the walls as standing in his time. The author of the Secret Memoirs of Monmouthshire also observes, "In 1706 a figure of Diana, with her tresses and crescent, moulded in alabaster, was found *near a prodigious foundation wall of freestone, on the south side of King Arthur's Round Table, which was very wide, and supposed to be one side of a Roman amphitheatre.*" Within the memory likewise of many persons now living, stone seats were discovered on opening the sides of the concavity.

'That part of Caerleon inclosed by the walls, was the site of the ancient camp or fortress; but the suburbs extended to a considerable distance. As I walked along the banks of the Usk, beyond the Bear-house field, near half a mile to the west of the town, I observed great quantities of Roman bricks and hollow tiles. These suburbs are said to have occupied both sides of the river. According to tradition, they comprised a circumference of not less than nine miles, and reached as far as Christchurch and St. Julian's; and the village on the southern side of the bridge, still bears the old Roman name of *Ultra Pontem.* Large foundations have likewise been discovered in the elevated grounds to the north and north-west of the walls, particularly beyond the skirts of Goldcroft common.'—

'Caerleon is equally pre-eminent in the annals of the church: here St. Julius and St. Aaron are said to have suffered martyrdom, and two chapels were erected to their honour; one near the present site of St. Julian's, to which it communicated the name, and the other at Penros, in the vicinity of the town. A third chapel was dedicated to St. Alban, another martyr, which was constructed on an eminence to the East of Caerleon, overlooking the Usk. A yew tree marks the site; an adjoining piece of land is still called the chapel yard, and in 1785 several stone coffins were discovered in digging for the foundations of a new house.

'In its splendid days, Caerleon enjoyed the honour of being the metropolitan see of Wales. According to the annals of the church, Dubricius, the great opponent of the Pelagian heresy, was the first archbishop.'

To these details of former strength and magnificence, the melancholy remark is subjoined, that the town of Caerleon is now reduced from its antient extent and grandeur to an inconsiderable place. An interesting anecdote of the singular escape of a Mrs. Williams from being drowned, on the bridge giving way under her and precipitating her into the rapid flood, is related at p. 101: but we have not room to extract the account.

St. Julian's, in the vicinity of Caerleon, the residence of the celebrated Lord Herbert of Cherbury, could not escape Mr. Coxe; whose account of it introduces memoirs of that nobleman, with a sketch of his character.—Usk is the next town at which the traveller arrives; and in progressing towards it he pays his respects to several family mansions: but for these, with the particulars concerning Usk, the antient Burrium, we must refer to the work.—Raglan castle, a principal object in the tour of Monmouthshire, is then explored. It is situated nearly in the center of the lowland part of the county, and 'stands on a gentle eminence near the village. At some distance, the ruins appeared only a heavy shapeless mass, half hid (hidden) by the intervening trees; on a nearer approach, they assumed a more distinct form, and presented an assemblage highly beautiful and grand. These majestic ruins, including the citadel, occupy a tract of ground, not less than one third of a mile in circumference.' A more ample description follows than our scanty pages will admit; to which are subjoined anecdotes of its former proprietors, of William Herbert Earl of Pembroke, of Charles Somerset first Earl, and of Henry first Marquis, of Worcester, &c.

From Raglan, Mr. Coxe passed through a rich and undulating country by Landsanfraed-house, Clytha castle, &c. to Abergavenny. This town was once noted for the cheapness as well as the excellence of its market: but, if the following *bon mot* may be credited, the case is now altered:

'A stranger, expatiating with rapture on the beauty of the views, said to a native who accompanied him, "Really, Mr. Davies, this spot of your's is quite enchanting! you cannot move a without discovering new beauties; fine prospects are actually *cheap* here." "True, Sir," replied Mr. Davies, "and you will find prospects to be the only *cheap* things in the country."

The ruins of Abergavenny-castle lead the author to history, and to anecdotes of proprietors: but we must leave these particulars, in order to attend him in his excursions to the summits of the Sugar Loaf and Great Skyrrid; by inserting the details of which, we are confident of obtaining the thanks of our readers:

'I departed at seven in the morning from Abergavenny, rode about a mile along the Hereford road, mounted the eastern side of the Derry, in the dry bed of a torrent, came to a heathy down, and gently ascended to the bottom of the ridge, which below appears like a cone, and is called the Sugar Loaf.

'The sides of the mountain are covered with heath, whortle-berries, and moss, to the height of a foot, which renders the ascent so extremely easy, that a light carriage might be driven to the base of the

the cone, not more than one hundred paces from the summit. I dismounted near a rock, which emerges from the side of the ridge, forming a natural wall, and reached the top without the smallest difficulty. This elevated point, which crowns the summit of the four hills, is an insulated ridge, about a quarter of a mile in length, and two hundred yards in breadth, with broken crags starting up amid the moss and heath with which it is covered.

'The view from this point is magnificent, extensive and diversified. It commands the counties of Radnor, Salop, Brecknock, Monmouth, Glamorgan, Hereford, Worcester, Glocester, Somerset, and Wilts. To the west extends the long and beautiful Vale of the Usk, winding in the recesses of the mountains, and expanding to the south into the fertile plain, which is terminated by the Clytha hills. Above it towers the magnificent Blorenge, almost equal in height to the point on which I stood; and in the midst rises the undulating swell of the Little Skyrrid, appearing like a gentle eminence feathered with wood. To the north a bleak, dreary, sublime mass of mountains, stretches in a circular range from the extremity of the Black mountains above Lanthony to the Table Rock near Crickhowel; the commencement of the great chain which extends from these confines of Monmouthshire, across North Wales, to the Irish Sea. To the east I looked down on the broken crags of the Great Skyrrid, which starts up in the midst of a rich and cultivated region. Beyond, the Malvern hills, the Graig, the Garway, and the eminences above Monmouth, bound the horizon. Above, and on the side of Brecknockshire, all was clear and bright; but below, and to the south, there was much vapour and mist, which obscured the prospect, and prevented my seeing the distant Severn, and the hills in Somersetshire and Glocestershire.

'This elevated point rises 1852 feet perpendicular from the mouth of the Gavenny, and is seen from Bitcomb Hill, near Longleat, in the county of Wilts, and from the Stiper Stones in the county of Salop, near the borders of Montgomeryshire.

'During my continuance on the summit, I felt that extreme satisfaction which I always experience, when elevated on the highest point of the circumjacent country. The air is more pure, the body more active, and the mind more serene; lifted up above the dwellings of man, we discard all groveling and earthly passions; the thoughts assume a character of sublimity, proportionate to the grandeur of the surrounding objects, and as the body approaches nearer to the ethereal regions, the soul imbibes a portion of their unalterable purity.

'Reluctantly quitting the summit, I walked down the side of the Derry, facing the precipitous crags of the dark Skyrrid, and in an hour entered the Hereford road, two miles from Abergavenny, where I arrived at half past eleven.

'After taking some refreshment and repose, I departed at two for the summit of the Skyrrid, on horseback, and accompanied with the same guide who had conducted me to the top of the Sugar Loaf. Having rode (ridden) two miles along the road leading to White Castle, we attempted to ascend towards the south-western part of the mountain, which

which is distinguished with three small fissures. I soon discovered that the guide was unacquainted with the way, and on enquiring of a farmer, was informed that the usual route led by Landewi Skyrrid; by his direction, however, we continued at the foot of the mountain, through fields of corn and pasture, and then proceeded along a narrow path, overspread with high broom, which in many places quite covered my horse. Forcing our way with some difficulty through this heathy wood, we rode over a moor, by the side of the stone wall and hedge which stretch at the base, reached the path leading from Landewi Skyrrid, and ascended, on foot, the grassy slope of the mountain.

'The heat was so intense, the fatigue I had undergone in the day so considerable, and the effort I impatiently made to reach the summit so violent, that when I looked down from the narrow and desolated ridge, the boundless expanse around and beneath, which suddenly burst upon my sight, overcame me. I felt a mixed sensation of animation and lassitude, horror and delight, such as I scarcely ever before experienced even in the Alps of Switzerland; my spirits almost failed, even curiosity was suspended, and I threw myself exhausted on the ground. These sensations increased during my continuance on the summit: I several times attempted to walk along the ridge, but my head became so giddy, as I looked down the precipitous sides, and particularly towards the great fissure, that I could not remain standing.'

The following page, however, informs us that our inquisitive traveller afterward visited this lofty summit with less inconvenience, and with more satisfaction:

'In a subsequent tour, I made a second expedition to the top of the Skyrrid. I rode along the Ross road, as far as Landewi Skyrrid, where there is an old gothic mansion, now a farm house; it formerly belonged to the family of Greville, was sold by the late earl of Warwick to Henry Wilmot, esq. secretary to the lord chancellor, and is now in the possession of his son. From this place I followed a narrow stony bridle-way till I reached the extremity of the Skyrrid, and walked up the same grassy path which I had ascended in my first excursion.

'I attained the summit without making those violent exertions, or experiencing the fatigue which I had before undergone, aad admired the prospect without the smallest sensation of uneasiness or lassitude. I ascended to the highest point of the mountain at its north-eastern extremity, where a small circular cavity is formed near the verge of the precipice; it is supposed to be the site of a Roman catholic chapel, dedicated to St. Michael, from which the Skyrrid has derived one of its appellations of St. Michael's mount. I could observe no traces either of walls or foundations; the entrance, which is to the south-west, is marked by two upright stones, two feet in height, on one of which are rudely carved several letters, amongst which I could only distinguish "TURNER 1671." To this place many Roman catholics in the vicinity, are said to repair annually on Michaelmas eve, and perform their devotions. The

earth of this spot is likewise considered as sacred, and was formerly carried away to cure diseases, and to sprinkle the coffins of those who were interred; but whether this superstitious practice still continues I was not able to ascertain.

'I seated myself on the brow of the cliff, overhanging the rich groves of Lanvihangel house, and surveyed at my leisure the diversified expanse of country which stretched beneath and around. Although the summit of the Skyrrid is less elevated than that of the Sugar Loaf, yet its insulated situation, abrupt declivity, and craggy fissures, produce an effect more sublime and striking than the smooth and undulating surface of the Sugar Loaf and Derry.'

Part II. or Vol. II. commences with an account of various excursions to the beautiful ruins of Lanthony Abbey, and into the mountainous region which lies to the north-west of Abergavenny. Here the iron works of Blaenevon are particularly worthy of observation:

'At some distance (says Mr. Coxe) the works have the appearance of a small town, surrounded with heaps of ore, coal, and limestone, and enlivened with all the bustle and activity of an opulent and increasing establishment. The view of the buildings, which are constructed in the excavations of the rocks, is extremely picturesque, and heightened by the volumes of black smoke emitted by the furnaces. While my friend Sir Richard Hoare was engaged in sketching a view of this singular scene, of which an engraving is annexed, I employed myself in examining the mines and works.

'This spot and its vicinity produce abundance of iron, with coal and limestone, and every article necessary for smelting the ore: the veins lie in the adjacent rocks, under strata of coal, and are from three and a half to seven or eight inches in thickness; they differ in richness, but yield, upon an average, not less than forty-four pounds of pig iron to one hundred weight of ore. The principal part of the iron, after being formed into pigs, is conveyed by means of the rail road and canal to Newport, from whence it is exported.

'The shafts of the mines are horizontal, penetrating one below the other, and under the coal shafts; iron rail roads are constructed to convey the coal and ore; which are pushed as far as the shafts are worked, and gradually carried on as the excavations are extended; the longest of these subterraneous passages penetrates not less than three quarters of a mile. The coal is so abundant as not only to supply the fuel necessary for the works, but large quantities are sent to Abergavenny, Pont y Pool, and Usk.

'Although these works were only finished in 1789, three hundred and fifty men are employed, and the population of the district exceeds a thousand souls. The hollows of the rocks and sides of the hills are strewed with numerous habitations, and the heathy grounds converted into fields of corn and pasture. Such are the wonderworking powers of industry when directed by judgment!

'The want of habitations for the increasing number of families, has occasioned an ingenious contrivance: a bridge being thrown across a deep dingle for the support of a rail road leading into a mine, the

the arches, which are ten in number, have been walled up, and formed into dwellings; the bridge is covered with a penthouse roof, and backed by perpendicular rocks, in which the mines are excavated. Numerous workmen continually pass and repass, and low cars, laden with coal or iron ore, roll along with their broad and grooved wheels; these objects, losing themselves under the roof of the bridge, again emerging, and then disappearing in the subterraneous passages of the rock, form a singular and animated picture, not unlike the moving figures in a camera obscura.

'The mountainous district which contains these mineral treasures, is held by the Earl of Abergavenny, under a lease from the crown. It was formerly let to the family of Hanbury, of Pont y Pool, for less than £.100 a year; and as the value of the mines was not sufficiently appreciated, no works were constructed; but the masses of ore found near the surface were conveyed to the forges of Pont y Pool. Soon after the expiration of the term, the district was granted by another lease to Hill and company, who began these works in 1788, and expended forty thousand pounds before any return was made; this expence, however, has been amply repaid by the produce.

'On considering the rise and rapid progress of the iron manufactories in this district, as well as in the neighbouring mountains of Monmouthshire and Glamorganshire, it is a matter of wonder that these mineral treasures should have been so long neglected. This wonder will increase, when it is known that iron was manufactured in this country at a period beyond the reach of tradition or history. Large heaps of slug or cinder have been repeatedly discovered, some of which are evidently the product of bloomeries, the most ancient method of fusing iron; in other places are traced the sites of furnaces long disused, of which no account of their foundation can be collected. The appearance of these iron cinders, and the vestiges of ancient furnaces, indicate that many parts of this mountainous district, now wholly bare, were formerly covered with large tracts of wood; charcoal being the only species of fuel originally used in the operation of smelting, both in the bloomeries and furnaces. This conjecture is corroborated by numerous names, alluding to woods and forests, in places which have never been known to produce trees; and is still farther ascertained by the discovery of trunks and branches, with their leaves, under the boggy soil in the vicinity of Blaenavon, and on the neighbouring hills.

'The lands being cleared, and the forests neglected, their destruction was hastened by numerous herds of goats, maintained in these mountainous regions; the want of fuel occasioned the gradual decline of the bloomeries and furnaces, and for a considerable period little or no iron was manufactured.

'About forty years ago the iron works suddenly revived, from the beneficial discovery of making pig iron with pit coal, instead of charcoal, which was soon afterwards followed by the improvement of manufacturing even bar iron by means of pit coal: hence a district, which contained such extensive mines of ore and coal, prodigious quantities of limestone, and numerous streams of water, could not fail

fail of becoming the seat of many flourishing establishments. Besides these local advantages, the progress of the manufactories has been powerfully aided by the application of mechanics; particularly by the use of the steam engine, and the great improvement of water machines; but in no instance have they derived more advantage than from the adoption of rollers, instead of forge hammers, now used for the formation of bar iron, with a degree of dispatch, as well as exactness, before unknown. From this concurrence of circumstances, the success has been no less rapid than extraordinary: fifteen years ago the weekly quantity of pig iron made in this part of Monmouthshire, and in the contiguous district of Glamorganshire, did not exceed 60 tons; at present it scarcely falls short of 600; at that period no bar iron was manufactured; but now the quantity amounts weekly to more than 300 tons. The works are still rapidly increasing in extent and importance, and appear likely to surpass the other iron manufactories throughout the kingdom."

Pont y Pool town and manufactory, with the principal house and park, are next visited; and the traveller is informed that he should not quit the country without enjoying the singular and almost boundless prospect which the latter affords.—Aberystwith is also explored; the grounds of Mr. Waddington, at Lanover, are noticed as beautiful; and the mention of Coldbrook House introduces anecdotes of Sir Charles Hanbury Williams.—The following picture of farm-house living ought not to be overlooked in a work of this nature:

'In visiting the farm houses, as well in the hilly districts as in other parts of Monmouthshire, I was struck with the enormous quantity of bacon with which they are stored, frequently observing several ranges of flitches suspended from the cieling of the kitchen. Bacon is almost the only meat served at the tables of the farmers, and with vegetables and the productions of the dairy, forms their diet. Thin oat cakes are a common substitute for bread, and the repasts are enlivened by the cwrw, their national liquor, which the classic writers have dignified with the name of cerevitia, and which is immortalized in the songs of the bards; to descend to common language, it is new ale in a turbid state, before it is clarified by fermentation. To persons accustomed to clear and old malt liquor, this beverage is extremely forbidding to the sight, and nauseous to the taste; but I had so much of the blood of the ancient Britons in my veins, that I soon became accustomed to their cwrw, and preferred it to our *Saxon* beer.'

After having fully examined all that deserves attention in the neighbourhood of Abergavenny, the tourist shapes his course towards the town of Monmouth (the antient Blestium); of which the charter, population, &c. are detailed, as on former similar occasions. The building shewn as the study of Geoffrey of Monmouth affords Mr. Coxe an opportunity of making some observations on Geoffrey's history, and particularly on the merit of his work; which, it is here decided, and we

believe with great justice, 'ought no more to be cited as historical authority, than Amadis de Gaul or the Seven Champions of Christendom.'

Diverging from Monmouth in various directions, each ruined castle is sought out: but we must pass over the details which are thus occasioned, and attend Mr. Cox and his companion in their excursion down the Wye; the banks of which have been long celebrated for their picturesque scenery:

'The serpentine course is so considerable, that the distance from Ross to Chepstow, which in a direct line is not more than sixteen miles and four furlongs, is thirty-seven miles and seven furlongs by water. The effects of these numerous windings are various and striking; the same objects present themselves, are lost and recovered with different accompaniments, and in different points of view: thus the ruins of a castle, hamlets embosomed in trees, the spire of a church bursting from the wood, forges impending over the water, and broken masses of rock fringed with herbage, sometimes are seen on one side, sometimes on the other, and form the fore ground or back ground of a landscape. Thus also the river itself here stretches in a continuous line, there waves in a curve, between gentle slopes and fertile meadows, or is suddenly concealed in a deep abyss, under the gloom of impending woods.

'Another characteristic of the Wy, is the almost uniform breadth of the channel, which seems to have been scooped by the hand of nature, in the midst of surrounding hills. Hence in the whole course of this navigation, except in the vicinity of Ross and till it receives the tide, the stream, unlike other mountain torrents, is not scattered over a wide and stony bed, but rolls in one compact and accumulated body. This uniformity of breadth is however broken by the perpetual sinuosity of the river, and enlivened by the diversified scenery of the banks, which forms the third characteristic of the Wy.

'The banks for the most part rise abruptly from the edge of the water, and are clothed with forests, or broken into cliffs. In some places they approach so near, that the river occupies the whole intermediate space, and nothing is seen but wood, rocks, and water; in others, they alternately recede, and the eye catches an occasional glimpse of hamlets, ruins, and detached buildings, partly seated on the margin of the stream, and partly scattered on the rising grounds. The general character of the scenery, however, is wildness and solitude; and if we except the populous district of Monmouth, no river perhaps flows for so long a course through a well cultivated country, the banks of which exhibit so few habitations.'

On the borders of the Wye, stand the well-known and striking ruins of Tintern Abbey. These are in course visited, and the impressions which they produced are delineated. Hence Mr. Coxe proceeds to Chepstow, and its Bridge, Church, and Castle have due attention paid to them;—as have also Harry Marten's tower, and the apartment in which he was confined, which lead to some anecdotes of his life.—At last, we arrive at the beautiful grounds of Piercefield; with a description of which,

which, and the biography of its several proprietors, the tour concludes.

'In 1784, Piercefield was bought by George Smith, Esq. of Burnhall in the county of Durham, and in 1794 by the present proprietor Colonel Wood, formerly chief engineer of Bengal, and member of Parliament for Newark. Colonel Wood has increased the property by different purchases in the vicinity, particularly part of the peninsula of Lancaut; the whole consisting of not less than three thousand acres, of which a considerable portion is woodland; the timber alone on the estate of Piercefield was estimated at £. 8,000. He has likewise considerably improved the place, and restored many of the walks, which were choked with underwood, to their former beauty under Valentine Morris.'

The name of Piercefield never occurs to us without exciting an additional sigh, on the recollection of the melancholy and unmerited fate of its former generous and magnificent owner!

An Appendix is subjoined to this work, containing Remarks on the Structure of the Welsh Language, &c. by Mr. Owen,—an Extract from the Myvyrian Archæology of Wales,—Abstract of the Charter of Newport,—Papers relative to the Trade of Chepstow,—curious Subjects of Antiquity, &c.

Though Monmouthshire has been much frequented by travellers, Mr. Coxe assures us that they have generally confined themselves to the districts contiguous to the high roads, while 'the remoter parts have seldom been visited and never described;' and hence the reader may expect to find something new in these volumes. The part which fell within Mr. Coxe's province has certainly been executed in such a manner, that the book must find a permanent place in the library, and not be considered as a production calculated merely for transient amusement;—and while we offer the just tribute of commendation to the valuable talents of the author, we must not withhold that praise which is equally due to the elegant and indefatigable pencil of his companion; who has decorated the work with so large a number of beautiful designs, that, after the length to which this article is extended, it is impossible for us to give even a catalogue of them. Suffice it to observe that Sir Richard Hoare took drawings of almost every interesting object; and that from them copper-plates have been engraven either by, or under the direction of, that eminent artist, Mr. Byrne of Titchfield-street. Those which are executed by Mr. Byrne himself are truly beautiful.—In addition to the views, we have also a General Map of the County, by Nathaniel Coltman,—Plans of each Town,—Ground Plans of antient Castles and Encampments, Portraits of illustrious Persons, &c.;—and, indeed, we have seldom seen a publication so richly embellished.

ART. II. *The Millenium*, a Poem in Three Cantos. 8vo. pp. 208. 7s. 6d. Boards. Carpenter and Co. 1800.

THE Poem here presented to us is intended to satirize those hopes of the *perfectibility* * of mankind in this life, which have been excited by some modern writers. The Kantian Philosophy, as it is called, to which the author refers in his preface, would indeed be an admirable subject of ridicule, in proper hands: but the present Bard does not seem to have made himself sufficiently master of it for this purpose;—though even by considering Mr: Kant's books as specimens of the art of writing unintelligibly, he might have extracted some amusement from them. Mr. Dobbs's mystical publication † forms also an object of this writer's attack; and here, as the points are more obvious, he has collected more of his strength. He has committed an error, however, in supposing that Mr. Dobbs invented the notion of an adulterous intercourse between Eve and the Tempter; this is, we believe, a rabbinical doctrine; and it would have been strange, indeed, if the discovery of so capital a piece of nonsense had been reserved for modern times.

The writer is pleased to inform us, that we have every reason for believing that the happy period of the Millenium has actually commenced; and he thus ironically celebrates our fortunate age:

> 'Heavens! what a goodly prospect laughs around?
> 'Tis all ELYSIUM, rapture void of bound.
> The tale of woe no longer strikes the ear,
> And every eye is dried from every tear:
> Peace crowns our cities, plenty loads our plains,
> And æther rings with gratulating strains.
> O times of bliss! O long predicted age!
> Foretold alike by prophet, priest, and sage.
> All VIRGIL sang, whose keen, audacious eye
> Peeped through the mystic volumes of the sky,
> And saw on man what joys were doomed to wait
> In future æras—but forgot the date;
> All priests have since, with ever-varying clue,
> Forth from the sacred visions strained to screw:
> Yea, all the sons of science, from its birth
> Probing full deep this structure of old Earth,
> This curious frame of herb, and beast, and man,
> What nature cannot do, and what she can;
> Remarking, shrewd, how all things every hour
> Improve, mature, and amplify in power;

* This new word is a barbarism, and is particularly objectionable because it expresses a false idea. An alchemist might as well insist on saying *Projectibility*.

† See M. R. vol. xxv. N. S. p. 290.

How

How e'en potatoes, once a poisonous race,
By various change of culture and of place,
Lose their rank nature, soften into bread,
Make men grow tall, and boast an upright head;
How, taught by art, the blind may read and write;
The dumb in wit and argument unite;
The pale cheek redden; and the hoary fair
Put on, at option, black or auburn hair;
How mind for ever, in progression true,
Expands, refines, and grasps at something new;
How man, from monkeys sprung, as some will teach,
First dropped his tail, then gained the power of speech,
Then thought compared, and judg'd; till rose, at length,
NEWTON, DES CARTES, and LOCKE's angelic strength,
All that the sons of science, reasoning right
From facts like these, and facts of equal might,
From ZOROASTER's down to WHISTON's day,
From him to GODWIN, KANT, and CONDORCET;
All yet foretold by poet, priest, and sage,
All, all and more, awaits this peerless age,
This peerless realm, o'er every realm preferr'd,
This glorious reign, the reign of GEORGE THE THIRD.'

A large share of this book is occupied, according to the modern taste, by annotations on the text; which form almost a *perpetual commentary*, and remind us of the philosopher who made it a question whether the soul of a man was created for the use of his body, or his body for the use of his soul. In like manner, we might dispute whether the notes in this volume were written to introduce the text, or the text was composed to justify the appearance of the notes. On this point, we should perhaps decide again t the superiority of the metre, which may boast some strengt'i but no great spirit of animation, and in favour of the notes, which contain almost all the learning and ingenuity that the author has demonstrated.—As a slight specimen of this department of the work, we give the following extract, relative to some gaming transactions in high life, and some disclosures in the course of legal proceedings on the bankruptcy of a fashionable gaming-house keeper:

'Here we have another cogent proof of the triumph of the mind over the corporeal passions—of the everlasting exile of all malice and revenge—and the establishment of the true Christian doctrine of the forgiveness of injuries. This very wretch, who thus in many instances unnecessarily relinquished his own honour, betrayed his best friends, and impeached the whole host of Pharaoh, experienced no kind of difficulty in obtaining his certificate, and has since opened, by the assistance of those very persons whom he thus ill-treated, a subscription gambling-house in Bond-street, upon a larger scale than ever, which has already not less than *four hundred subscribers at twelve guineas* per annum each, making an aggregate rental of upwards of *five thousand*

pounds a-year for him to subsist upon, independently of half-a-guinea a night, in addition, from every person who touches a die or card. Much business, as I understand, has already been performed in this elegant circle of accomplished life. I have enumerated several of the associates, who have hitherto had no great reason to bless the luck that has attended them: but, since writing the above, the business has considerably increased. Lord B—s—h was unfortunate enough, in a single night, to lose not less than *one hundred and seventy thousand pounds*, and hereby to render himself a beggar for life, or rather, perhaps, to establish himself as a gambler by profession.

'It is truly surprising that noblemen and gentlemen of fashion, and, in many respects, of estimable qualities, are yet to learn that in places of this description they cannot gamble upon equal terms. They are perpetually meeting with unknown faces, and they generously give every one credit for the possession of property and honour. If they choose to game, let it be at their own houses or rooms, among their own immediate friends—or, at least, let them take some steps to become better acquainted with the characters of those with whom they are compelled to associate in places of this publicity, where, if they have money, they are sure of losing it, without a possibility of changing their ill luck to any effective purpose. The advice of the Persian poet Hafiz is, in this case, highly pertinent, and they cannot do better than attend to it.

عنقا شکار کس نیشود وام باز چین
کاینجا ہمیشہ باد بر ستست وام را

'The crafty griffin falls a prey to none;
Draw in your nets, here nought but wind is won.

'Nor is the expostulation of honest Sherasmin less worthy of attention. Oberon, ii. 31.

'Vertrau dich mir, komm, Hüon, komm zurüch!
Herr, wenn ihr's thut, seyd ihr verlohren,
Schreyt Scherasmin; fort, fort, die finger in die ohren,
Und sprecht kein wort! er hat nichts guts im sinn!'

The reader will perhaps be surprised at the introduction of an Oriental language on this occasion, but he will find quotations from the writers of almost every country, antient and modern, in these copious notes.—In the second Canto, we are sorry to observe several pages of notes, composed of gleanings from the lives of Elwes and other noted misers; and we are tempted to exclaim, with a double application, *Unus et alter assuitur pannus.*

The author treats of the rewards of literary merit, in Canto II., with an appearance of peculiar feeling:

'Here

'Here none can starve! the sons of Genius least,—
Their death deplored, their life a public feast.
See PORSON, swelled, with pension and beef-steak,
To giant bulk—a Polypheme of Greek!
See PALEY, raised to dignity so high,
Beyond 'twere madness in the man to try!
PARR, VINCENT, KNOX, in learning each a god,
Long since created ushers of the rod!
See OUSELEY knighted, WAKEFIELD fixt in place,
PRIESTLEY established 'mid a foreign race,
And MAURICE in the grave Museum's tower
Safe lodged at last, beyond the bailiff's power!
See COWPER's column, fair, illustrious shade!
While Britain lives, whose laurels ne'er shall fade,—
Most sweet, most plaintive of the tuneful train,
Severe, yet good—tho' witty, never vain,
From whose pure page ev'n WOLCOT might survey
True humour needs no scandal to be gay,—
See COWPER's column, of majestic size,
His country's gift, in form funereal rise!
Proving how dear, while man shall people earth,
To us the memory of departed worth.
'Here none can starve!—Behold, in rich reward,
A justice PYE, and PYBUS made a lord!
Behold monk LEWIS 'mid the senate sit,
Singing his ballads to DUNDAS and PITT,
And, peerless patriot! teaching them how best
To raise the devil, when severely prest!
'Here none can starve!—In spite of heaven and earth,
We conjure plenty in the midst of dearth,
Till the five loaves, the multitude that fed,
No more appear a miracle of bread.
See RUMFORD rearing, when his dogs have dined,
From the bare bones rich soup for human kind!
See PORTEUS preaching, as preferred to these,
Potatoe-parings, and the rhind of cheese!—
While WILBERFORCE, as erst the Muse has told,
Proves their vast power to make man tall and bold!'

We pass over much desultory irony of a similar nature, to notice the author's attack on the Vaccine Inoculation, in which his satirical powers are entirely mis-directed:

'Ye spotless babes, whose lips have never prest
Aught but the nectar of a mother's breast,
Now flushed with health, yet doom'd by loathsome ails
To lose, perchance, the bloom that still prevails,
Here be ye brought, and JENNER shall prepare,
From the foul dug, the pest to keep you fair—
Plant the vile antidote beneath your skin,
And pox without defy by pox within!'

We must condemn this levity, in speaking of a discovery so highly important to the lives and happiness of mankind, as that of Dr. Jenner is likely to prove. No friend of virtue and humanity will smile on so idle an attempt at discrediting exertions which must be venerated by every true philosopher.

Dr. Darwin's erotic and sentimental theories of vegetable crimes and passions, which next incur censure, are fair game; and here we can join in the laugh:

'O shame to Britain! that, while countless laws
Bind British dames from flippancy and flaws,
No statute yet exists, with wholesome powers,
To guard the chastity of British flowers!'

In the third Canto, the Poem assumes a higher strain. Exulting in the suppression of Jacobinism, (which the author, with no common licence, and incurring the risk of misapprehension, has curtailed to *Jacobism*,) the causes of the French Revolution are brought under consideration; and the Bishop of Rochester is singled out as an object of reprehension, both in Verse and Prose, on account of his invectives against Voltaire and the other Encyclopedists. Through the wide range of this controversy we shall not pursue the author, because we have had occasion already to express our opinion, in reviewing the multitude of publications to which it has given birth. The late Premier, and the Alarmists, are throughout treated with unsparing sarcasm.

It must be confessed that an attempt to support an ironical attack through three Cantos, without any other relief than that which is offered by long annotations, is likely to become very faint; and it certainly would have required a poetical genius much superior to that of the present writer, to prevent the *ennui* of the reader. Far from perceiving any indications of the Millenium of Critics, in this piece, we felt ourselves in Purgatory more than once while we perused it. The construction of the verses is, in several instances, very negligent: for example;

'Fly, or may Mitford, with the zeal of Scott,
Assign you posts, *perchance you'd rather not!*'

'Then swarm'd affiliate clubs; sedition then
Was first arrang'd and organis'd *by men.*'

By whom could sedition have been organized *among men* but *by men?* Even Dr. Darwin has not yet accused *flowers* of this misdemeanor.—

'Convulsed his quivering limbs with *dæmon-quake,*
And o'er his eye-balls *poured the fiery lake.*'

The phrases here printed in italics are so very sublime as to be quite unintelligible.

Another

Another line,

'Behold suppress the Conventicle drum,'

cannot be easily read as poetry, and it would make very indifferent prose.—Nevertheless, this production bears evident marks of knowlege on the part of the author, and is, on the whole, a respectable piece of *modern* versification: but it certainly does not possess sufficient poetical fire to atone for the general severity and sarcastic turn of the work. If those only were to "censure freely who have written well," we should have better satires, and fewer pamphlets.

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ART. III. *The Method of Educating the Deaf and Dumb, confirmed by long Experience:* By the Abbé de l'Epée. Translated from the French and Latin. Crown 8vo. pp. 260. 7s. 6d. Boards. Cadell jun. and Davies. 1801.

AN interesting detail of the labours of this justly celebrated character, in the cause of the most helpless and unprotected class of human Beings, is here offered to the English readers in a respectable translation from a new edition of a work published by the Abbé in 1776; and an elaborate Preface by the translator contains a sketch of the history of this curious art, which has restored to the rights and pleasures of Society, many whom antient knowlege would have deemed beyond the reach of instruction.

One of the first teachers of the deaf and dumb, we are here told, was Bonet, a priest, Secretary to the Constable of Castile. He undertook the tuition of his younger brother, who had lost the sense of hearing at two years of age; and he published an account of his system in 1620, at Madrid.—Amman, a Swiss physician, was the next systematic writer on this subject. He printed at Amsterdam a treatise in Latin, about 1692, intitled *Surdus loquens.*—Wallis, a few years afterward, published his Method of instructing Persons who were Deaf and Dumb, in this country; and he was followed by Holder, Dalgarno, and Bulwer.

'In recent times this art hath been exercised in Paris by father Vanin and Mr. Perreire; in Leipsick by Mr. Heinich; in London by Mr. Baker *; and in Edinburgh by Mr Braidwood.

'By a contingency, such as destines multitudes to particular studies or avocations, the Abbé de l'Epée engaged in it. Vanin had under his tuition two young ladies, who were twin sisters, both having the misfortune of Deafness and Dumbness. Death soon deprived them of his lessons; and as an instructor to supply his place was sought for in vain, the Abbé de l'Epée undertook to continue their education. The contemplation of their condition excited his

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* Author of the celebrated treatises on the Microscope.

tenderness; and his tenderness inflamed his philanthropy towards all in the same afflicting circumstances. His mind thus turned to the subject, was, by degrees, wholly absorbed in it; till, at last, incited by religion and humanity, he dedicated himself entirely to their tuition. He instituted a seminary in which he received as many of the Deaf and Dumb as he could superintend, and he formed preceptors to teach those in distant parts. The number of his scholars grew to upwards of sixty; and, as the fame of his operations extended, persons from Germany, from Switzerland, from Spain, and from Holland, came to Paris to be initiated in the method he practised, and transfer it to their several countries.'

The philanthropic exertions of this excellent man, in behalf of his unfortunate pupils, are particularly detailed. The greatest part of his income was appropriated to their support, and he refused pecuniary assistance in every shape; of which the following anecdote is too remarkable an instance to be omitted:

'Mons. de Bouilly* relates that the Russian ambassador at Paris made the Abbé a visit in the year 1780, and offered him a present in money proportioned to the customary magnificence of the empress. This the Abbé declined to accept, saying, he never received gold from any one; but that since his labours had obtained him the esteem of the empress, he begged she would send a Deaf and Dumb person to him to be educated, which he should deem a more flattering mark of her distinction.'

The translator, who modestly conceals his name, then informs us that he had a share in establishing an institution for this purpose, in the neighbourhood of London:

'An Asylum for the Support and Education of the Deaf and Dumb children of the Poor, was instituted in 1792, in the Grange Road, Bermondsey, under the patronage of the Marquis of Buckingham, a nobleman, whose encouragement of literature and the fine arts hath justly entitled him to the reputation of taste and knowledge, as this office has done to the superior character of philanthropy. Of this asylum, Mr. Thornton, Member for Southwark, is the treasurer; the Rev. Mr. Mason, of Bermondsey, the secretary; and Mr. Watson, formerly the assistant to Mr. Braidwood, the zealous and industrious teacher.'

These introductory pages are followed by the author's preface; in which his labours and discoveries are mentioned with the diffidence and simplicity ever attendant on real genius.

We shall now proceed to give some report of the method of instructing the deaf and dumb: but in this account we must not be diffuse, because we have already noticed the elements of

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* See an account of M. de Bouilly's Drama on this subject, in our last Review, *Catalogue*.

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the art, in reviewing a paper by M. Sicard, (the worthy successor of the Abbé de l'Epée) in the Memoirs of the French National Institute *.—We extract the commencement of the process of Instruction, as comprehending the leading principles of the scheme:

'It is not by the mere pronunciation of words, in any language, that we are taught their signification: the words *door*, *window*, &c. in our own, might have been repeated to us hundreds of times, in vain: we should never have attached an idea to them, had not the objects designated by these names been shewn to us at the same time. A sign of the hand or of the eye has been the sole mean by which we learned to unite the idea of these objects with the sounds that struck our ear. Whenever we heard these sounds, the same ideas arose in our minds, because we recollected the signs made to us when they were pronounced.

'Exactly similar must be our measures with the Deaf and Dumb. Their tuition commences with teaching them a manual alphabet, such as boys at school make use of to hold conversation at one end of a form with their companions at the other. The various figures of these letters strike forcibly the eyes of Deaf and Dumb persons, who no more confound them, than we confound the various sounds that strike our ears.

'We next write (I say *we*, because in the operations with my Deaf and Dumb pupils, I frequently have assistance) in large characters with a white crayon, upon a black table, these two words, *the door*, and we shew them the door. They immediately apply their manual alphabet five or six times to each of the letters composing the word *door* (they spell it with their fingers) and impress on their memory the number of letters and arrangement of them; this done, they efface the word, and taking the crayon themselves, write it down in characters, no matter whether well or ill formed; afterwards they will write it, as often as you shew them the same object.

'It will be the same with respect to every thing else pointed out to them, the name being previously written down; which being first on the table, in large characters, may afterwards be inscribed in characters of ordinary size, upon different cards; and these being given to them, they amuse themselves in examining one another's proficiency, and ridicule those that blunder. Experience has manifested that a Deaf and Dumb person possessing any mental powers will acquire by this method upwards of eighty words in less than three days.

'Take some cards having suitable inscriptions, and deliver them one by one to your pupil; he will carry his hand successively to every part of his body conformably to the name on the card delivered to him. Mix and shuffle the cards, as you please; he will make no mistake; or if you chuse to write down any of these names on the table, you will see him, in like manner, distinguish with his finger

* See App. to M. Rev. vol. xxxi. N. S. p. 456.

every object whose name is so offered him; and thus clearly prove that he comprehends the meaning of every one.

'By this process the pupil will obtain, in very few days, a knowledge of all the words which express the different parts of our frame, from head to foot, as well as of those that express the various objects which surround us, on being properly pointed out to him as you write their names down on the table, or on cards put into his hands.

'We are not however, even in this early stage, to confine ourselves to this single species of instruction, amusing as it is to our pupils. The very first or second day we guide their hands to make them write down, or we write down for them oursélves, the present tense of the indicative of the verb *to carry*.

'Several Deaf and Dumb pupils being round a table, I place my new scholar on my right hand. I put the forefinger of my left hand on the word *I*, and we explain it by signs in this manner: showing myself with the forefinger of my right, I give two or three gentle taps on my breast. I then lay my left forefinger on the word *carry*, and taking up a large quarto volume, I carry it under my arm, in the skirts of my gown *, on my shoulder, on my head, and on my back, walking all the while with the mien of a person bearing a load. None of these motions escape his observation.

'I return to the table; and in order to explain the second person, I lay my left forefinger on the word *thou*, and carrying my right to my pupil's breast, I give him a few gentle taps, making him notice that I look at *him*, and that he is likewise to look at me. I next lay my finger on the word *carriest*, the second person, and having delivered him the quarto volume, I make signs for him to perform what he has just seen me perform: he laughs, takes the volume, and executes his commission extremely well.'

This method is adapted to the conception of the pupil, in his progress through the intricacies of Grammar. The following description of the means of initiating him in a knowlege of the tenses of verbs will convey a sufficient idea of the plan to general readers:

'The pupil, though Deaf and Dumb, had, like us, an idea of the past, the present, and the future, before he was placed under our tuition, and was at no loss for signs to manifest the difference.

'Did he mean to express a present action? He made a sign prompted by nature, which we all make in the same case without being conscious of it, and which consists in appealing to the eyes of the spectators to witness the presence of our operation; but if the action did not take place in his sight, he laid his two hands flat upon the table, beating upon it gently, as we are all apt to do on similar occasions: and these are the signs he learns again in our lessons, by which to indicate the Present of a verb.

'* In France, the priests used to go in clerical habits as their ordinary dress.'

'Did

'Did he design to signify that an action is past? He tossed his hand carelessly two or three times over his shoulder: these signs we adopt to characterize the past tenses of a verb.

'And lastly, when it was his intent to announce a future action, he projected his right hand: here again is a sign we give him to represent the Future of a verb.

'It is now time to call in art to the assistance of nature.

'Having previously taught him to write out the names of the seven days of the week, one directly under the other, we desire him to set them down in that order, and we then put on each side of his writing what follows before and after the same words under different heads.

'PRESENT,
To-day—Sunday—I arrange nothing.

'IMPERFECT.
Yesterday—Monday—I was arranging my books.

'PERFECT.
Day before yesterday—Tuesday—I arranged my chamber.

'PAST PERFECT.
Three days ago—Wednesday—I had arranged my closet.

'FUTURE.
To-morrow—Thursday—I shall arrange my papers.

'FUTURE.
Day after to-morrow—Friday—I shall arrange my drawers.

'FUTURE.
Three days hence—Saturday—I shall arrange my cupboards.

'*Yesterday, day before yesterday, three days ago,* are explained by the number of times we have slept since the day of which we speak.

'*To-morrow, day after to-morrow, three days hence,* are explained by the number of times we are to sleep till the day in question arrive.

'We next teach our pupil to lay a restriction upon his motions. To express a thing past, he used to throw his arm backwards and forwards towards his shoulder, without rule: we tell him, he must throw it only once for the imperfect, twice for the perfect, and three times for the past perfect; which in truth is analogous to what is signified, the past perfect announcing an action longer past than the perfect; and the latter being in the same predicament with regard to the imperfect.'

Mr. Tooke's principles of Grammar, when his much desired work is completed, will perhaps enable teachers of the deaf and dumb to substitute signs still more simple and expressive than those which are here indicated.

We cannot conclude our account of this performance, without expressing our wishes for the success of the establishments for this purpose, now existing in this country. In other charitable institutions, we are inferior to no nation, and we trust that we shall soon also rival them in *this* good work.

ART. IV. *The Picture of Petersburg.* From the German of Henry Storch. 8vo. pp. 600. 14s. Boards. Longman and Rees. 1801.

FEW persons are so void of curiosity as not to have felt, at some period of their lives, the desire of visiting foreign climes; and of having an opportunity of contemplating the manners of other nations, increasing their own stock of ideas, and acquiring additional means of exciting the regard and esteem of their countrymen at their return. Since, however, it can fall to the lot of comparatively but an inconsiderable number to realize such wishes, no small share of gratitude is due to those who, after having travelled, communicate the result of their observations to those who have staid at home; and make them almost equally well informed, without incurring similar expence, fatigue, and danger.

No man has performed this service more effectually than the author of the present work. After having diligently profited by the advantages which his situation at St. Petersburg afforded, M. Storch has employed that happy talent at description, for which he is much esteemed in Germany, in delineating the moral and physical state of this splendid residence of the Russian monarchs. Whether we perambulate the streets with him, frequent the theatres, join a sledge-party on the ice, or take a turn on a summer evening on the magnificent quay of the Neva, listening to the wild notes of the rowers, we are exactly where he pleases to conduct us; the several objects which he describes being as clearly and distinctly before us, as if we were actually on the spot;—and who is not delighted at being thus transported amid the amusements of a brilliant court, the bustle of a thronged city, and the scenes of great events? We take pleasure in following on maps the march of armies and the course of fleets; we wish to know the situation of places that have a signal share in the history of our times; we stop to consider the portraits of illustrious personages, to contemplate the spots on which such transactions have passed as history has deemed worthy of being transmitted to posterity; and are the domestic scenes of retired and social life, among our fellow-beings of other countries, less important and less interesting? On the contrary, the want of such details is exactly that defect which we have to lament in the accounts that have come down to us respecting the Ægyptians, the Greeks, the Romans, and other celebrated nations of antiquity. We know the exploits of their Kings and Generals, their great public works, and the annals of their various states: but of their private life and domestic manners,

as

as not coming within the province of the historian, we have few or no details.

Before we enter on any particulars from the volume before us, relative to these subjects, we must attend to what the author says respecting the climate of Petersburg. For his previous remarks on its situation, politically considered, we cannot make room.

'According to the calculation of the academician Krafft, St. Petersburg, on an average of ten years, has annually 97 bright days, 104 of rain, 72 of snow, and 93 unsettled. There are every year from twelve to sixty-seven storms; which sometimes, when they proceed from the west, occasion inundations. From an experience of more than sixty years, the ice of the Neva never breaks up before the 25th of March, and never later than the 27th of April; the earliest time of its freezing is the 20th of October, and the latest the 1st of December. Since the year 1741, the greatest degree of heat has been 27, and the greatest degree of cold 33, by Reaumur's thermometer.

'We see from this survey, how few days in the year can be enjoyed out of doors in these climates, and how limited are the pleasures of our summer. The Winter is our best season, and possesses great advantages over his wet and foggy brethren in more southern countries. An equal permanent cold strengthens and recruits the body. The excellent sledge-roads render travelling commodious and agreeable; a winter journey in a moderate frost on moonlight nights is an enjoyment only to be known in these climes. The Russians, accustomed to hardships, seem to revive at the entrance of winter; and even foreigners are here more insensible to cold than in their native country. However, it must be confessed that none know better how to defend themselves against its effects than the people here. On the approach of winter the double windows are put up in all the houses, having the joints and interstices caulked and neatly pasted with the border of the paper with which the room is hung. This precaution not only protects against cold and wind, but secures a free prospect even in the depth of winter, as the panes of glass are thus never incrusted with ice. The outer doors and frequently the floors under the carpets are covered with felt. Our stoves, which from their size and construction, consume indeed a great quantity of wood, produce a temperature in the most spacious apartments and public halls which annihilates all thoughts of winter.

'On leaving the room we arm ourselves still more seriously against the severity of the cold. Caps, furs, boots lined with flannel, and a muff, make up the winter dress. It is diverting to see the colossal cases in the antichamber, out of which in a few minutes the most elegant beaux are unfolded. The common Russian cares only about warm wrappers for his legs and feet. Provided with a plain sheep-skin shube, the drivers and itinerant tradesmen frequent the streets all day, with their bare necks and frozen beards. In a frost of five and twenty degrees it is common to see women standing for hours together rincing their linen through holes in the ice of the canals.

'The

'The winter increases the necessaries of life, and they are multiplied by luxury. To these belong the winter cloathing, fuel and candles. That people here run into great expences in the article of furs may be well imagined; and the fashion varies so often that a man must be in more than moderate circumstances to be able to follow it. The consumption of wood is enormous. In the kitchens, bagnios, and servants'-rooms, which are heated like bagnios, there is an incredible waste of this prime necessary of life in our climates. Upon a moderate computation here are annually consumed upwards of two hundred thousand fathoms, amounting in specie to about half a million of rubles. This formidable consumption and the rising price of wood, are highly deserving of patriotic attention. The expence in tallow and wax candles is proportionately as large. Throughout the long winter we live in almost everlasting night, as our shortest day is only five hours and a half. In houses conducted on a fashionable style the wax-candles, as in England, are lighted long before dinner.

'The Spring is so short, that it scarcely need be reckoned among the seasons. March and April are generally pleasant months on account of the number of bright days in them, but the air is still keen, and the Neva frequently still covered with ice. In May the scene suddenly changes: the winter dress entirely vanishes, but cold northerly winds keep off the balmy spring. We are now, by a sudden transition, thrown at once into summer; the existence whereof is likewise of short duration; scarcely come on, scarcely enjoyed, ere it flits away—

et mox bruma recurrit iners.

'Short, however, as our Summer is, it is not without its pleasures; and perhaps it is here the more satisfactorily enjoyed for the very reason of its being so short. On meeting the first smiles of the returning sun, all hie to the adjacent villas, where the genial season glides away too soon in hospitality and social amusements. Among the peculiar charms of the summer here are to be reckoned the bright and generally warm nights. The faint rays of the scarcely setting sun tinge the horizon with a ruddy hue and beautify the surrounding objects; the noisy bustle of the streets is departed, though not into a death-like silence, but converted into that idle occupation, which is even more voluptuous than repose: walking parties are met every where, frequently attended by music: on the smooth surface of the Neva, and on all the canals, boats are gliding, from which resounds the simple melody of the popular ballads, as sung by the watermen—beguiled by the novelty and delightfulness of the scene and in the expectation of the coming night, by an agreeable surprise we find ourselves cheated of our sleep, when the first beams of the sun are gilding the tops of the houses. I have never yet known a single foreigner, who was insensible to the first enjoyment of these summer nights.

'But, ah! to what scenes do these voluptuous moments lead! to the short summer succeeds an Autumn, which by its numberless unpleasant concomitants effaces all remembrance of its few fine days. About this season of the year Petersburg becomes one of the most hideous

hideous corners of the earth. The horizon for several weeks is overspread with dark heavy clouds, impervious to the solar rays, reducing the already shortened days to a mere dismal twilight; while the incessant rains, in spite of the newly constructed sewers, render the streets so dirty, that it is impossible for well-dressed persons to walk them comfortably; and, to complete the picture of an autumnal evening, storms and tempests frequently come on.'

The author then proceeds to give an account of the general *aspect* of the city; with a topographical description of the several quarters and precincts, extending in circuit to near twenty English miles; of the Neva, its embankments, its bridges, and its icy covering during several months in the year; of the canals, the number and construction of the houses, the streets, palaces, gardens, squares, churches, monasteries, academies, rural islands, country-seats, &c.—We next come to the population; the seventh part of which we find to consist of foreigners. Here likewise we are made acquainted with the civil government, the guilds, the corporation, and other circumstances of similar import.

A material circumstance in the account of a populous city is the fare of the common people; because hence we may judge, as by a certain criterion, of the price of labour, and consequently of the state of trade and manufactures. M. Storch affirms that, on the whole, the sustenance of the populace in Petersburg is not nearly so indifferent as that of the same classes of people in Paris. The latter can at most obtain only bread, salt, and cheese; whereas the common Russian has his choice of various kinds of food, which, from habit and an obstinate adherence to the manners of his country, are highly grateful to him. According to this author the lowest pay of a labourer in St. Petersburg is from one shilling and three pence to one shilling and eight pence *per* day; and on an average a good workman may earn half a crown, or three shillings, daily; while an ample subsistence on the plainest kind of diet will cost him only three pence, or three pence halfpenny: so that he has a surplus to which the Parisian journeymen would look up with envy. We are moreover told that only the lowest classes, and those not very numerous, are confined to such moderate earnings: all journeymen, whose business demands any skill and ingenuity, such as bricklayers, masons, carpenters, hairdressers, and also footmen, being better and often extravagantly paid. These persons generally accumulate a small capital in the city, and after some years return with it to their birth-place.

Under the head of public accommodations, we find many curious particulars, of which we shall copy a few:

'In

'In all the capitals of Europe (says the author) carriages, under one form or other, ply for hire in the streets, and are taken for certain fares to different distances. Here, where the great circuit of the town, the climate, and the pavement render such an accommodation doubly necessary, coaches of this description are not yet in use. Instead of hackney-coaches, isvoschtschiki [the general denomination for all drivers, coachmen, postilions, carmen, &c.] have their stands in the streets, ready to drive where they are ordered, in summer with drojekas and in winter with sledges. The drojeka consists of a bench with springs under it and cushions upon it, on four wheels, at one end of which is the horse, and just behind him sits the isvoschtschik; they are otherwise constructed in various methods according to the fancy of the owner.—Those at the service of the public are in the simplest form; in general very neat, exceedingly light, and always gaudily painted. Two persons at most can sit on them, besides the isvoschtschik, with tolerable ease. Their greatest advantage is the uncommon lightness of the vehicle; but this by no means makes up for their inconveniences and defects. Having no covering, and frequently affording no protection from the dirt, the rider is entirely exposed to the weather and to be splashed all over. The want of sides and back, and the jolting experienced in driving, whence they obtained the name of drojeka, may render an excursion on them extremely beneficial to the health; but for people, who use this carriage otherwise than as physic, the motion is absolutely tormenting. To all these disagreeable circumstances must be added the horrid vicinity of the isvoschtschik, which, particularly during the church-fasts, is exceedingly offensive to the nose.—The sledges for hire are not much more entitled to commendation; but the velocity with which we can go a long way in them, and the low price of this conveyance, are preponderant advantages. At the first beginning of the sledge-roads a great number of boors appear from the surrounding districts, who continue earning money all the winter through as isvoschtschiks, and from the wretched condition of their horses and sledges, are known by the name of Ivanuschky [Jacky]. The number of all the hackney sledges that are run about the streets is computed at upwards of three thousand.—In the best frequented parts of the town are handsome sledges with fine running horses, of which are some that are worth from fourteen to fifteen hundred rubles. Driving at full speed is one of the favourite winter diversions of the Russians. In the long and broad streets are frequently seen races between two, four, six or more sledges. One who has not been an eye-witness, can scarcely form an idea of the rapidity with which they glide along the plains of frozen snow. The dexterity likewise of the isvoschtschiks strikes every foreigner with astonishment. In the busiest streets a prodigious number of sledges are running across each other in every direction, almost all of them driving very fast, and yet it is extremely seldom that any accident happens. The rule is, for every one to keep to the right; and, as most of the streets are very broad, none are prevented from driving as fast as they chuse. The fares of these hired sledges are very different, as they are subject to official regulation; the same distance for which an Ivanuschka is content to take five kopecks,

peeks, costs a ruble and a half or two rubles in a racing sledge. Every isvoschtschik wears a plate of tin at his back, on which is painted his number and the quarter in which the stand is to which he belongs.

'As the bridges across the Neva and the canals are not sufficient for the communication between the various parts of the town, ferries are appointed in several places, at which boats are constantly lying in readiness, which take in a single person for a kopeek or two. In spring and autumn, when the floating bridges are parted and drawn ashore, the Neva swarms with boats of all sorts and sizes. To take your passage with some degree of gentility, you hire a boat for yourself or company; but any one who goes for the sake of making observations on the manners and sentiments of different sorts of people, especially the lower, may at times pick up plenty of materials for forming his judgment in the miscellaneous and numerous company of a great barge.

'The extraordinary extent of the city renders all these communications absolutely necessary. As it would be difficult to point out a place in Europe comprehending more grand squares, wider streets, and more numerous vacuities, it is natural to imagine that people live more dispersed than elsewhere. It occurs every day that a person goes to visit an acquaintance, whose house is more than six miles off; and it therefore not unfrequently happens that he makes this journey in a very different method. Thus, he sometimes walks part of the way, till he comes to the river; here he may greatly shorten his road by taking a boat, and the rest of the journey it is likely he may perform on a drojeka. All of these means, however, as may easily be supposed, are not compatible with high pretensions to gentility; persons of fashion keep their own carriages, and therefore may dispense with the public accommodations here mentioned.'—

'The situation of St. Petersburg, in a northern corner of Europe, is one natural cause why there is not here such a confluence of travellers, as in the capitals of Germany, France, and other countries. People passing through are seldom or never seen; whoever comes hither has almost always reached the place of his destination. Merely for the sake of gratifying curiosity, Petersburg, with all its remarkable objects, lies too far from the centre of polished Europe. The generality of travellers design to make some stay here, and therefore tarry at an inn only for a short space. It is usual for foreigners to bring letters of recommendation to the mercantile houses or to some family, who engage houses or lodgings for them of private owners. Hence it is that the taverns here are still so far behind those of other capitals in point of accommodations and elegance.

'In the genteeler parts of the town are, however, two large hotels with roomy apartments tolerably furnished, an ordinary, and other conveniences, such as an equipage for hire, valets de place, and the like; but they bear no comparison with even hotels in the second rank in London, Paris, Berlin, and Frankfort. The apartments and the furniture are, to say the best of them, but moderately handsome, the larder is very plain, and at the ordinary not always provision enough; waiters for the service of the guests are no where found;

every one is obliged immediately to hire a valet de place, or he will not be able to get a glass of water, and will be under the necessity of cleaning his own shoes.

'To be candid, besides the above-mentioned apologies for the poorness of the tables at public hotels, it should be observed, that here it is not the practice with the natives to frequent them as eating-houses. Almost every Petersburgher, who keeps no kitchen of his own, is a member of one or several of the clubs, where he finds a choice table at a very reasonable rate, and dines in a company of his own selection. Even foreigners rarely dine at taverns; their letters of address, or their business, or even accident soon procure them acquaintances, by whom, according to the style and rules of the signal hospitality that here prevails, they are invited to dinner and supper, so that in a very few days after their arrival, they are relieved from all concern about such matters. In order to be able with propriety to profit by this engaging, and in Petersburg, this innate virtue, the having a carriage is almost indispensably necessary; at least, the stranger who should come on foot, especially in dirty weather, would expose himself to the imputation of parsimony, or want of good breeding, or, what is worst of all—of poverty. That this last is even more disgraceful than the first imputation, there is no need of proving to such readers as move in the polite and fashionable world.

'Foreigners have therefore the alternative either to take a solitary meal at their inn, or in a mixed company of strangers, and on wretched fare; or to participate in affable, familiar, agreeable, and brilliant circles at the plentiful tables of persons of condition. But an equipage is by no means the sole requisite for gaining admittance and being greeted with a hearty welcome here. If the foreigner be emulous of the latter, he must play, and not be alarmed if he perceive a little tricking. Luck may indeed be for and against him, but the advantage will most probably be against him; for all foreigners agree, that they play exceedingly well at Petersburg.'

From the objects of elegance and convenience, we are conducted to the institutions for the relief of suffering humanity. Here we are introduced to the Hospitals, Infirmaries, and Workhouses, with various other establishments for the indigent and infirm; some on a scale surprisingly extensive. A variety of details next occur, under the general divisions of trades, manufactures, arts and sciences, &c.—The literature of Russia does not yet afford much room for remark or scope for commendation, though the taste and munificence of the late Empress greatly contributed to its progress. Petersburg possesses only one public library, but has several considerable private collections, and cabinets of Natural History, &c. The bookselling trade, however, has experienced an auspicious increase; the metropolis could boast in 1793 of about thirty booksellers; and towards the close of the Empress's reign, bookshops were first seen in the markets and fairs of provincial towns: but those great disseminators of knowlege and a taste for letters, periodical

dical publications, have obtained little success; and few of those which have been instituted have lived longer than three or four years. Translations of the best antient authors, and of some of the principal modern European Poets and Novellists, were executed during the life of the Empress Catherine.

A chapter is devoted to Diversions and Entertainments. Among those which are peculiar to the populace, we shall select the amusement of the Ice-hills, which are erected on the Neva during the Maslanitza, or carnival of the Russians.

'Every Ice-hill is composed of a scaffold of large timbers about six fathoms in height, having steps on one side for ascending it, and on the opposite side a steep inclined plane covered with large blocks of ice, consolidated together by pouring water repeatedly from the top to the bottom. Men as well as women (the latter however only of the lower orders) in little low sledges descend with amazing velocity this steep hill; and by the momentum acquired by this descent are impelled to a great distance along a large field of ice carefully swept clear of snow for that purpose, which brings them to a second hill: by the side of which they alight, take their sledge on their back and mount it by the steps behind, as they had done the former. The danger attending this diversion, and other concomitant circumstances, indeed exclude the superior classes of the public from participating in it; but the mere enjoyment of the sight of such a multitude of frolicsome people, the national interest excited by the whole spectacle, the dexterity of the young people who in great numbers venture the dangerous precipice upright on scates, never fail to attract a vast crowd of spectators. On these days the Neva is covered with carriages, sledges, and foot-walkers, houses and booths being erected on it, in which spirituous liquors are sold, ludicrous farces acted, and dancing bears exhibited. All these people, horses, carriages, sledges, and buildings, stand on the winter-covering of a great river, in a place where within only a few weeks afterwards large ships will be beating the billows. If it happen, however, to be a mild winter, so as to raise apprehensions that the ice may not be strong enough to sustain this prodigious pressure, precautions are taken by the police to prevent accidents.'

Having given a representation of the public walks and gardens, the author thus continues:

'In addition to these walks lying within the city, in the distant quarters and on the islands of the Neva are very pleasant and delightful gardens, which, with exemplary liberality, are usually open to the recreation of the public.—The grand ducal island, Kammennoi-ostrof, has not only a great many fine private gardens, but all people are allowed the liberty of amusing themselves here in a becoming manner. The romantic wildness of this island, its situation between other rural places of amusement, the fishery, and a well-furnished house of entertainment, draw a great number of people hither on fine summer days.—Another island, Krestofsky-ostrof, belonging to count Razumofsky, is one continued forest, cut through in various

places into large and noble vistas. Here likewise every one is permitted to enjoy the beauties of nature. On Sundays and holidays are seen a great confluence of citizens of the lower classes, taking their pleasure unmolested. Likewise Yelagin's island, the most charming of them all, is free to the use of the public, as also are the gardens of counts Stroganof and Besborodko, in the Vyborgskoï quarter. The two former have for many years kept open a Vauxhall, much resorted to by the public of all classes. The company amuse themselves in walking and dancing, for which purpose the proprietors keep a well-conducted Turkish band of music, in fishing, swinging, and playing at bowls; and in the evening a firework is generally exhibited. M. Yelagin himself usually takes part in the amusements he so liberally dispenses to others, and his daughters at times open the ball with some gentleman present. That the enjoyment of all these amusements is free of expence to the visitants scarcely needs to be mentioned.

'Among the pleasantest walks without the town, the Peterhof-road would indisputably deserve the foremost place, were its advantages not so diminished by the suffocating clouds of dust raised by the carriages incessantly passing along. This inconvenience, however, great as it is, by no means prevents the principal and most fashionable part of the inhabitants from making this district the chief place of their resort for pleasure. From the description of this excellent highway the reader already knows that it is bordered on both sides with elegant and splendid villas. Most of them belong to private persons, and are used for the entertainment of themselves and their friends in a very hospitable manner. But with still greater liberality several persons of rank convert their gardens into places of public entertainment, to which all people of decent appearance are at liberty to come. The country-seats of the two brothers Narishkin, deserve here particular notice, as being frequented on Sundays by great numbers of the higher classes. A friendly invitation, in four different languages, inscribed over the entrance to the grounds, authorizes every one of decent appearance and behaviour, to amuse himself there in whatever way he pleases without fear of molestation. In several pavilions are musicians for the benefit of those who chuse to dance; in others are chairs and sophas, ready for the reception of any party who wish to recreate themselves by sedate conversation after roaming about with the great throng; some parties take to the swings; the bowling-green and other diversions; on the canals and lakes are gondolas, some constructed for rowing, others for sailing; and, if all this be not enough, refreshments are spread on tables in particular alcoves, or are handed about by servants in livery. This noble hospitality is by no means unenjoyed; the concourse of persons of all descriptions, from the star and ribband to the plain well-dressed burgher, forms such a party coloured collection, and sometimes groupes are so humourously contrasted, that for this reason alone it is well worth the pains of partaking once in the amusement.'

M. Storch then describes the amusements of promenading in fine coaches, driving the rapid sledge, rowing in elegant boats on the Neva, &c. &c.

Much having been said respecting the hospitality which prevails in Petersburg, we shall conclude our extracts with some of the author's additional observations on this subject:

'It may be boldly affirmed, (he remarks,) that this noble virtue of the days of yore is not carried to such an unlimited extent in any capital of Europe as here; an assertion to which the concurrent voices of all travellers who have staid here a longer or a shorter time bear grateful testimony. The origin of this beneficent custom is doubtless national; but the Petersburghers have emancipated themselves from so many of their native customs and usages, that we may reasonably admit some stronger motive than a reverence for antiquity for their having retained so expensive a national virtue. This motive is no other than the disposition to society which prevails in every Petersburgher almost without exception; a characteristic which likewise redounds very much to their honour, it being frequently the source of humane sentiments and generous actions.

'The particular time when the affluent Petersburgher wishes most to be visited is exactly that which in Germany, for instance, is most sedulously avoided: dinner-time and supper-time. Every man here is then easy in mind and open of heart, freed from all business and disposed to conversation. Whoever has been once introduced to a family, has ever after free access if he be found agreeable. This is usually determined at the first visit; for, if at taking leave no farther invitation ensues, it is then advisable not to think of cultivating that acquaintance. If the guest be agreeable to the host, the latter informs him, at the end of the first visit, of his day for receiving company, if he has one, or presses him to frequent his house as often as he shall find it convenient. A young man possessing any tolerable talents for society, at Petersburg is entirely relieved from the trouble of housekeeping; when once he is acquainted with six or eight good families, he may every day eat and drink with his friends in very agreeable company. This manner of life, which is extremely common with single men of all ranks, has nothing disreputable in it. The expence in cloaths that it renders necessary, and the play in which it involves them, counterbalance to the purse any advantage that this parasitical life may occasion. To this must be added the want of company which the generality of Petersburghers so sensibly feel. If all single men were to keep their own kitchens, or to dine at the taverns, the majority of the good houses would be deserted and empty. No situation could be more dreadful for our elegant circles than solitude.

'Whatever ease and hospitality prevail in regard to the abovementioned class of people, yet they are under great limitations among family-acquaintances and married persons. Every house having its peculiar circle meeting at it, but few families have time or necessity for going in quest of company abroad. The difference in the way of living and expence raises, as it were, a party-wall, which frequently separates persons who have long been living in the most intimate familiarity. Many, who, while bachelors were daily guests in great and opulent families, find themselves obliged, on marrying, to drop

these acquaintances from not being able to keep pace in expense with them. These little particulars may seem trifling in the relation, but they have a marked influence on the style of society, giving it a characteristic stamp peculiar to itself. The major part of all circles naturally consists of men, as unmarried ladies never visit, and the married company expect visits at home: the mistress of the house is frequently the only lady at a table of ten or twenty persons. This great superiority in numbers occasions the conversation to take a graver turn in most companies. Politics and business being the grand subjects of all table-talk, the ladies are reduced to the alternative either of taking part in this discourse or of being totally silent. The little attentions that the men vouchsafe to pay the ladies in other countries, are here often entirely neglected; the natural consequence of which is, that the ladies, wherever they are not absolutely sequestered, seek their revenge by an impressive opposition to the majority. At table they sit close together, and in company they divide off; if they happen to be involved in a conversation or in a party at cards, they are dryness itself, and deter by their cold answers and their repulsive manners even those whom they might gain over to them by some little encouragement.—None will be so unreasonable as to generalize this description too much, as though it admitted of no exceptions: such exceptions, however, are rare, and they are in no peculiar credit among the sex to which they belong.

'Abating for this defect, the style of the Petersburg companies has little to dread from the animadversions of the severest man of the world. That amiable ease, which is just as remote from the stiff, formal etiquette of the Germans as from the excessive liberties of the French, is here the soul of all fashionable society. The little ceremonial laws, observed elsewhere with such unremitted strictness, are here entirely unknown; in the stead *whereof* is substituted a tacit agreement to appear as pleasing and affable, and to sacrifice to the company as much of their due as they possibly can.'

M. Storch is a native of Livonia, a polite scholar, and well known to the readers of German literature by his "*Materialen sur kentniss des Russischen Reichs*," his "*Statistische uebersicht der statthalterschaften des Russischen Reichs nach ihren merkwurdisten kulturverhæltnissen*," and several other elaborate works of a similar nature. Having resided many years at St. Petersburg, attached to the court, and frequenting societies of all ranks and conditions, he possesses every qualification requisite for such an undertaking as the present. We presume, therefore, that his work will be read with pleasure and profit by all who have leisure and curiosity; and that the picture of Petersburg will be viewed by connoisseurs as the performance of no mean artist.

T. Ke.

ART.

ART. V. *An Essay on Privateers, Captures, and particularly on Recaptures*, according to the Laws, Treaties, and Usages of the Maritime Powers of Europe. By M. de Martens, Counsellor of State to his Britannic Majesty the Elector of Hanover, Ordinary Professor of the Law of Nature and Nations, and Member of the Juridical Faculty in the University of Göttingen: to which is subjoined, A Discourse, in which the Rights and Duties of Neutral Powers are briefly stated. Translated from the French, with the Notes. By Thomas Hartwell Horne. 8vo. pp. 260. 6s. Boards. Brooke, &c. 1801.

MUCH indiscriminate censure is often directed, by those who are more fond of talking than addicted to thinking, against the expence attending suits at law. Persons who allow the subject due consideration will perceive that the price of these remedies may be too low as well as too high; and that, if in the one case prudent men sometimes brook injustice and even suffer oppression rather than have recourse to law, so in the other case innumerable mischiefs would arise from extreme facility of litigation.—War may be considered as a suit,—a clumsy and an odious one, we admit: but it was once an allowed method for deciding private differences, though now grown obsolete in consequence of the prevalence of science and civilization. We fear that it would be visionary to hope that a similar fate awaits it, as employed to decide variances between states: certainly it is at present, and seems likely to continue for an indefinite time, a recognized and legitimate mode adopted for that purpose. In this view of the subject, then, it may be questioned whether, by attempting to divest it of many of its prejudicial and disgusting properties, while its grand mischiefs and bloody horrors must remain, we really act the part of enlightened and judicious philanthropists;—if, in consequence, wars shall last longer, if the aversion from them shall be weakened, and if nations shall more readily enter into them, we shall probably injure rather than benefit the cause of humanity. This consideration may perhaps diminish the effect which declamation on the hardships occasioned by the present system of war to private merchants, and to neutral nations, would otherwise produce upon our minds.—It is not, however, within our province to follow up this discussion, and to apply it; and we must leave it to be pursued by others, if they chuse to embrace it.

In regard to the legality of privateering, the point of view in which the question presents itself to our minds is this;—Is the political benefit, to the state which sanctions this predatory warfare, such as warrants the continuance of a practice which must excite and nourish passions that are destructive of morality, by stifling every good principle and

every liberal sentiment? Leaving this matter also to be adjudicated by our readers, we must now attend to the work before us.

The well earned fame of Professor Martens will not be diminished by the present production; which contains a vast body of information, drawn from the most authentic sources, ably digested and arranged; and, if an indifferent translation can warrant conjecture, clearly expressed in the original. It is, indeed, a rare specimen of human patience and industry; by the side of which, how contemptible do hasty publications appear!—Though, however, we admire the ability which the author shews in his treatment of the points discussed, we do not agree with him in all the remarks that he has suggested. He is, as the title-page informs us, a subject and even a counsellor of his Britannic Majesty as Elector of Hanover: but he shews himself a more fit adviser of the Elector than of the King; he would gladly see the practice, concerning the laws and regulations of which he so ably treats, wholly discontinued as a part of warfare; and he is the advocate of all the pretensions lately made in favour of neutrals, which Great Britain, by firmness combined with good fortune, has successfully resisted.

The Professor carries us back to the origin of privateering; and he considers it as existing in the usage of making reprisals without permission from the sovereign;—namely, as a branch of private war; a right then enjoyed by the subjects of many countries, but which now subsists only in the German empire. From this stage, he traces it through all the gradual restrictions which it has undergone, in consequence of treaties and the laws of particular states, to the present time. The first approaches to it occur in the history of the Hans Towns; and next the Vitalian Brothers, by the authority of the crown of Sweden, begin with something resembling it, but end in piracy. The author also considers it as it has been practised by the Dutch and English Freebooters of the sixteenth, and the Buccaneers of the seventeenth, centuries; and as carried on at this day by the maritime governments.—The first restraint on the subject's power of making reprisals was imposed about the year 1400; France setting the example, in which she was soon afterward followed by most of the Christian states.

We are tempted to quote the following brief but masterly passage, not as bearing very much on the subject before us, but as an admirable specimen of what has been called the spirit of history:

'Till the sixteenth century, the politics of commerce entered but little into the greater part of the wars of the *great monarchies* of Europe. But the discovery of the new world, and of the passage to the

the Indies, had begun to fix the eyes of sovereigns on the importance of commerce; the example of the Low Countries which had revolted against Spain, shewed them the resources it procures; and since, in England, hatred against that republic brought to light the celebrated act of navigation in 1652, since nearly at the same period France ranked herself among the maritime and colonial powers, almost all wars at sea have breathed the jealousy of commerce, and the weakening of that of the enemy has become at the same time both the principal motive, and one of the most effectual means, of the wars which have desolated the earth; the more the necessities of war were multiplied, the greater extent commerce acquired, the more important it appeared to prevent that of friendly nations from affording, under the mask of neutrality, any reinforcement to the enemy, and even from acquiring, during the course of the war, a preponderance capable of bearing it away after the re-establishment of peace.'

It was in the course of the contest between Spain and the United Provinces of the Low Countries, then in a state of insurrection, that legislation was more particularly applied to this subject: 'During the continuance of that long war, (says the author,) we find powers more occupied in fixing better the rights and obligations of privateers, both by treaties and laws, either with respect to the securities to be given previously to obtaining letters of marque, or with respect to their conduct towards neutral powers, and to the judicial forms to be observed in order to judge their prizes.'

In the IId chapter, which treats '*of the Rights of Privateers, with respect to Captures in general*,' we are told that

'At present all the powers of Europe agree in these three points:

'1. That whoever wishes to fit out a privateer must provide himself with letters of marque, or with a commission from one of the belligerent powers, for want of which he may be treated and punished as a pirate, as well by those against whom he commits violence, as also by his own sovereign.

'2. That a lawful privateer has, in strictness, a right to demand his prize to be adjudged to him, inasmuch as it is lawfully made; but also,

'3. That he can in no wise regard it as his property till it has been adjudged to him by a competent tribunal.'

A nation furnishing its quota to one belligerent, in consequence of a pre-existing treaty, is not considered as at war with the other: but, if it issues letters of marque, *that* is an act of hostility.

In pursuing the subject under discussion, the author considers letters of marque from the commencement of the speculation, goes on to the appointment of the captain and crew, and examines every part of the adventure, with the adjudication of the prize, and the conduct to be observed towards an enemy,

towards neutrals, and towards allies. In the section discussing '*in what Places a Privateer may visit and seize Ships*,' it is stated that 'it is considered as contrary to the laws of war, if the privateer make, or follow, prizes on the rivers belonging to the enemy, and in the inclosures usually marked out by buoys; so that in these cases he is refused the treatment of a lawful enemy, and is punished as a pirate.'—Privateers are, moreover, restrained from attacking the enemy within the maritime jurisdiction of a neutral state; and are not suffered, when in its ports, to set sail till a given time after the ships of the other belligerent have weighed anchor. The treatment which they meet at such ports varies in different states; some governments decide on the capture, and, if condemned, allow the cargo to be unloaded and sold; while others permit them to put in only in cases of necessity, and to stay no longer than is requisite to enable them to pursue their voyage.

The doctrine, which Prof. Martens lays down in the case of *Neutrals under convoy being met by a Privateer*, is founded on recent treaties, not on the Roman law and antient usage. Great Britain, in its late treaty with Russia, has acceded to this doctrine, and we think that it was a reasonable compromise; there is a decency in it, and we trust that it will not be abused: but we do not consider it as required by principle.

The author contends that the question *What is and what is not contraband?* should be decided by the existing treaties between the parties: but surely, if there be none, or if such as exist be silent on the matter in dispute, general principles must be adopted; and we conceive that, in a maritime war, these most clearly require the prohibition of naval stores.

In treating of those cases in which a privateer *is Permitted to Seize the Ship*, the following very impartial and just statement occurs; and as coming from authority, we hope that it will meet with due attention from continental readers:

'Unfortunate experience shows but too well, to what degree the examinations of ships often approach chicane; on the other side, in order to judge impartially of the conduct of privateers, and of that of belligerent powers, we must also recollect to what frauds the subjects of certain neutral powers had recourse during the late maritime wars, in order to deceive the vigilance of privateers; that the subjects of certain neutral powers made a trade of *covering the property of hostile ships and cargoes* by means of forged contracts of sale, being paid for their false oaths a certain sum per cent. Can we reasonably ask belligerent powers to become the dupe of these impostures?—unfortunately, the innocent suffer for the guilty.'

On the subject of *Ransom*, we are told by Professor Martens that, in former times, it was common for merchantmen to ransom

ransom themselves, but that of late the practice has been discouraged by all governments, and by some absolutely prohibited.—On the question of *Costs and Damages*, the author warmly contends for the allowance of full costs to neutrals, when the suit is lost by the captor; and he strongly inveighs against the practice of remitting them, in case the Court finds that the privateer had ground of suspicion.

In the IIId Chapter of his work, the Professor treats of the subject of *Recaptures;* which is considered as it is affected by the laws and ordinances of the particular maritime powers, and by the treaties by which they are respectively bound to one another. He then applies the principles deduced from these two sources, to the cases which are likely to happen.

Almost all states have laws to regulate re-captures as between *subjects:* but it is here alleged

'That the question, whether a recapture ought to be restored to a *foreign* proprietor, is scarcely mentioned in any law, that the number of formal conventions on the subject of recaptures is inconsiderable, and that the greatest part of them has been made only in case of a common war, or is inserted in treaties of alliance, together with which they have expired; and that, if there are any articles in treaties of commerce, which make any mention of it, they are few in number, but especially that they make scarcely any mention of all those cases which it must be of importance to determine.'

Much as we respect the ability and fidelity which this author shews in deducing from their proper sources the rules of the positive law of nations, as well as the method in which they are arranged, and the clearness with which they are expressed, we cannot avoid considering his attempts at theory as less happy than the other parts of his work. In opposition to Grotius, he contends that property captured at sea does not vest in the captor till the ratification of peace. The fallacy of this opinion, and the preference due to that which considers the property as complete when the ship enters *intra præsidia*, it were easy to shew, if our limits would permit. It is true that the public law does not designate, in a very marked manner, the limits within which the proprietor shall have claims on the re-captor; and it may be also true that 'nothing is done *by* time, although every thing is done *in* time;' yet, according to all known laws, time bars claims. The Professor himself suggests considerations which, if he had pursued them, would have satisfied him of the superior expediency of the rules actually followed, over those which he would substitute.

We agree completely with M. de Martens in the medium which he preserves with regard to the *Consolato del Mare;* and

in the praises which he bestows on that valuable monument of the middle ages. We do not less approve the very sensible animadversions which he makes on the singular judgment given in the famous case of the *St. Iago;* a decision which, we think we can venture to affirm, would never have proceeded from the lips of the eminently learned and able judge who now presides in our Admiralty Court.

The discourse subjoined to this volume, on the '*Rights and Duties of Neutrality*,' supports the system which has lately been so much asserted; and about which, we apprehend, speculatists have now abated somewhat of their zeal: finding, perhaps, on farther deliberation, that antient practice is less unreasonable than they had supposed it to be. It is rather remarkable that, a century ago, the publicists of other nations, their ordinances, and their treaties, carried the rights of belligerents as high as did those of Great Britain; while the new doctrines came into vogue about the time at which the naval superiority of this country began to be established. It would appear, then, that innovations owe their origin more to jealousy than to the study of abstract principles. We do not doubt that our country will retain the distinction which it has reached, under any new regulations by which the several powers will consent seriously and permanently to bind themselves. In times not very remote, the rules of public law for which Great Britain contended were generally regarded as consistent with the well-being of the maritime states, and as such were adopted; and under these, from causes and circumstances not necessary here to be enumerated, this island has flourished, and has raised herself to a high degree of naval pre-eminence. If a set of principles more adapted to promote the general welfare had been set up, instead of those which have prevailed, the only difference would have been, that she would have risen to superiority still more conspicuous.

In conclusion; we must express our thanks to Professor Martens for the work before us, which clears up several important points that before appeared dubious. Labours such as his confer obligations on civilized states; since they tend to reduce public law to certain principles, to ground it on authorities which cannot be shaken, to compel courts of Admiralty to *administer* rather than to *frame* justice, and to restrain their discretion within invariable rules.—To the translator, also, though we have already said that his task has not been executed in the best manner, we still are indebted; and we must admit the validity of his claim, when he 'ventures to hope that he has rendered an acceptable service' to the public at large, and to the legal profession in particular.

Jo..s. ART.

ART. VI. *A Selection of Twelve Heads from the Last Judgment of Michael Angelo.* By R. Duppa, F.S.A. Imperial Folio. 4l. 4s. Boards. Robinsons. 1801.

IN palliation, if not in justification, of the extravagancies which genius often commits, many persons have quoted this couplet from Pope's Essay on Criticism;

> " Great wits may sometimes gloriously offend,
> And rise to faults true critics dare not mend."

Those *glorious offences*, however, of which the true critic must not presume to suggest a correction, are extremely rare; and perhaps, after all the declamation of poets and orators in favour of indefinable sublimity, men of a chastised and accurate taste will feel the necessity of reprobating even the " greatest wits," when they prefer the flights of imagination to the suggestions of judgment and the dictates of the understanding. In an age of reason, no name nor maxim will secure respect to absurdity. The great masters of painting and music, as well as the most celebrated poets, are intitled to no more praise than just criticism will bestow; and we cannot be too careful in distinguishing between their excellences and defects. When the professor of the harmonic art endeavours to express by sound that which sound cannot possibly convey; when the painter attempts to exhibit that which the pencil cannot delineate; when the orator mistakes the veriest bathos for the truest sublime;—if the loud clamour of the multitude should call us to admire, let the " still small voice of reason" inspire us with resolution to condemn.

It would be deemed invidious, perhaps, to illustrate these remarks by applying them to any efforts of art in the present day; and indeed, as excited by the work before us, they seem rather to be restricted to more distant exemplification. We must observe, then, that, among the absurdities of pictorial representation, we cannot but reckon the *Last Judgment*, by Michael Angelo, which decorates the chapel of the Vatican. The distinguished talents of that artist are eminent in the painting of each distinct figure, but, as a whole, the composition is extravagant and disgusting. The subject itself, as predicted by the Sacred Scriptures, is indeed too vast and awful for human delineation: but it ought at least to have been attempted with strict attention to decorum and propriety. In such a picture, no playfulness of design should have been admitted; and Charon, the ferryman of the Styx, should never have been allowed to make his appearance in a scene intended to be expressive of the Christian's day of final retribution. The idea

of a fiend guiding a boat full of condemned beings, to the confines of perdition, is borrowed from pagan mythology.

These strictures, however, do not affect Michael Angelo's general merit as a painter; and we do not wonder that, while Mr. Duppa was cultivating the fine arts at Rome, his attention should be particularly fixed on this representation of the Last Judgment. He appears to have contemplated it with great care; and the present selection of heads, from the immense groupe of which Angelo's picture consists, is intended to supply a set of studies for artists, rather than to excite the indiscriminate admiration of the public. The style in which they are executed does high credit to Mr. Duppa; and his general observations evince so much good taste, and are so well written, that we shall with pleasure extract a part of them.

After having remarked that, when Michael Angelo is mentioned as a painter, it must be with reference only to his fresco works;—that he disliked painting in oil;—that his scholar and biographer, Condivi, distinctly records only two easel pictures of his painting;—that his oil pictures even in Italy are certainly very limited;—and that the authenticity of those which are ascribed to him in foreign countries is strongly impeached;—the author directs the lover of the fine arts to this fresco painting in the Vatican, whence the most certain information of Angelo's powers as a painter may be obtained. Mr. Duppa does not attempt a minute criticism of this extensive picture, but his account of it is extremely judicious:

'Amidst such an assemblage of figures, (he says) some groupes may reasonably be expected more admirable than others, more justly conceived, or happily executed: and it cannot be denied that there are many parts which shew the plenitude of Michael Angelo's talents: yet, upon the whole, comparing him with himself, it may be questioned, whether this picture, stupendous as it is, does not rather mark the decline than the acme of his genius. The satire of Salvator Rosa, in these lines, is well known; and though put into the mouth of the critic Biagio Martinelli, appears not to be wholly ill founded:

"Michel' Angiolo mio, non parlo in gioco;
Questo che dipingete è un gran Giudizio;
Ma, del giudizio voi n' avete poco *."

'In addition to his adopting the unphilosophical notions of the darker ages to comply with the vulgar prejudices of his time, the painter has also injudiciously added some ludicrous embellishments of

* Good Michael Angelo, I do not jest,
Thy pencil a *great judgment* has exprest;
But in that painting thou, alas! hast shown
A *very little judgment* of thy own.

his

his own. But the most serious exception made to the general composition by his contemporaries, was that of violating decorum, in representing so many figures without drapery. The first person who made this objection was the Pope's master of the ceremonies, who, seeing the picture when three parts finished, and being asked his opinion, told his Holiness that it was more fit for a brothel than the Pope's chapel. This circumstance caused Michael Angelo to introduce his portrait into the picture with asses' ears; and not overlooking the duties of his temporal office, he represented him as Master of the Ceremonies in the lower world, ordering and directing the disposal of the damned; and to heighten the character, wreathed him with a serpent, Dante's well known attribute of Minos. (*Inferno*, Canto V.)

'It is recorded, that the Monsignore petitioned the Pope to have this portrait taken out of the picture, and that of the painter put in its stead; to which the Pope is said to have replied, "had you been in purgatory, there might have been some remedy, but from hell "*nulla est redemptio.*"

On the effect of the picture, and on the merit of the painter, Mr. Duppa observes:

'From the high character and notoriety of the Last Judgment, the amateur might expect at first view to receive the strongest and most sensible impressions, but in this picture the means of art best calculated for that end are least attended to. The mind is divided and distracted by the want of a great concentrating principle of effect; and the prevailing hue of colour is of too low a tone to be impressive; added to which, it is partially damaged and obscured by smoke, and is therefore now, doubtless, less harmonious than when originally painted.

'Possessing the most important requisites of his art, Michael Angelo appears often regardless of the subordinate qualifications. In his happiest efforts his subject is imagined with a strength of thought peculiar to himself, and his hand seems at once to have traced and decided the image of his mind, without exhibiting any attractive powers of mechanical excellence; and as Reynolds justly observes, that mind was so rich and abundant that he never needed, or seemed to disdain to look around him for foreign help. Guided only by nature, his own genius amply supplied the necessity of his referring to the works of his predecessors. No artist perhaps that ever lived, was freer from plagiarism; and it may be interesting to observe, that in the Last Judgment, which was painted nearly at the close of a long life *, he seems evidently to have had individual nature constantly before him, and to have referred to it more than to any fixed principles which he had formed by his previous practice. There are few heads which do not appear to have been more or less copied from nature.'—

'The superior abilities of Michael Angelo are shewn in the sublimity of his conceptions, and the power and facility with which they are executed: correctness, in the usual signification of the word,

* Michael Angelo was born in 1474 and died in 1564.

made

made no part of his admired talent, and his knowledge of the human figure is not marked by attention to aggregate beauty or elegance of proportion. In composition, action and expression, he often embraces the whole range of creative power, and yet has shewn that inequality which is so often the attendant on soaring minds; for whilst his Prophets and Sibyls in the vault of the Sistine Chapel are idealized to the utmost verge of sublimity, those perfect characters to whom he has assigned a place in Heaven in the Last Judgment, are all simple copies of imperfect and individual nature.'

Hence it follows that, overlooking the defects of design and general composition, the artist must regard each figure as a separate study; and such has been Mr. Duppa's practice. As he attended the lectures of Dr. Marshal (to whom this work is dedicated) in London, in order to learn the correct anatomy of the human frame, so at Rome he attentively examined the drawings of Michael Angelo, for the purpose of acquiring precise ideas of the accurate delineation of the human figure in various attitudes. The heads here selected (he says) are *fac-similes* of a few of those studies which were made in Rome, to enable him to form a more perfect knowlege of the particular character of Michael Angelo as a painter; and they were intended merely as outlines, with just as much shadow as would serve more fully to mark the expression, and give the general principle of Chiar'-oscuro. 'If so far they may be found to possess the merit of fidelity, it is hoped, in a country where the originals are imperfectly known, they may impart some share of that information which was the object of his own research.'

To the student in painting, these delineations will no doubt form a desirable acquisition; and their value is much enhanced by Mr. Duppa's sensible prefatory observations. This introductory matter is printed in the most beautiful and superb form; and it is preceded by a truly magnificent title-page containing a vignette designed to represent the 'Gate of Hell.' To us, however, it more resembles the entrance of a necromancer's cave. Indeed, the Editor says that, being disappointed of an appropriate design from an artist eminent in the line of excentricity, he availed himself of the description of Dante, in giving a sketch of his own, which he must allow to be more picturesque than sublime; and for which the poet must be the apologist.—We confess that we do not perceive the propriety of exhibiting a view of hell's gate as a vignette to this work: such a subject, seriously contemplated, is fit only to be referred to the imagination by the sublimity of poetry; and the painter will incur the almost inevitable danger of falling into the ludicrous, when he attempts a grandeur "beyond the reach of art."

Mo..y. Art.

ART. VII. *Sermons*, by Hugh Blair, D.D. F.R.S. Ed. One of the Ministers of the High Church, and Professor of Rhetoric and Belles Lettres in the University, of Edinburgh. Vol. V.; to which is added a short Account of the Life and Character of the Author, by James Finlayson, D. D. 8vo. pp. 520. 7s. Boards. Cadell jun. and Davies. 1801.

No preacher of our own times has obtained such high celebrity in the composition of sermons, as the late Dr. Blair had universally acquired; and, indeed, the numerous and large editions, through which the preceding volumes of his discourses have passed, form so unequivocal a testimony of the public opinion, that they appear to supersede the necessity of now repeating our evidence in favour of Dr. Blair as a writer. In delineating the operation of the good and evil affections on the formation of different characters, and in the production of the happiness or misery of human life, he has certainly displayed singular felicity; and though his representations of the folly of vice, and of the wisdom of religion, could scarcely be recommended by novelty of sentiment, they have the merit of being elegant and striking. His divisions are few and natural: his periods are short: his argument is clear; and his manner of discussing serious subjects is peculiarly agreeable. All his sermons, however, have not an uniform character; nor can we pronounce the latter gleanings equal to the prime gatherings of the vintage: but they preserve the same distinguishing flavour, and bespeak the same soil which produced the former. We have no doubt, therefore, that this volume will be equally well received by the public; while it will excite the regret of all the admirers of Dr. Blair, as being his last legacy to the world. It is introduced by an address to the reader, written by the Doctor himself; who, for some time before his death, had been employed in preparing these discourses for the press. His motives and apologies shall here be stated in his own words:

'After the very favourable reception which the Four former Volumes of my Sermons have met with, both at home and abroad, I had resolved not to presume on offering any more to the Publick. To this publication of another Volume, my present situation gave rise. Being now, by the infirmity of very advanced age, laid aside from all the labours of the pulpit, and possessing, of course, more retirement and leisure than formerly, it occurred to me, sometimes, to look back into Sermons, most of which had been composed a great many years ago, with a view to observe how far they agreed in the strain of thought with those which I had written at a later period. In reviewing them, passages sometimes appeared which I imagined might be serviceable, either for admonition or consolation to various classes of persons; and the thought began to arise in my mind,

mind, that by employing my present leisure, as long as health allowed, in preparing some of those Discourses for the press, it might be in my power to be still of some use in the world. Encouraged by this idea, I went on to revise and correct one Sermon after another, often making alterations and additions, till the present Volume arose.

'Though the subjects of these Sermons be different from those which I formerly published, some of the same sentiments and expressions may occasionally be found to be repeated in them. This is apt to happen, partly from that similarity of thought and style which will run through all the compositions of an Author who is not copying others, but writing from his own reflections; and partly, from the coincidence of some general topicks and allusions which recur frequently in serious discourses of the practical kind. Where any instances of this nature presented themselves to my memory, I found, that without altering the strain of the Sermon, I could not altogether suppress and omit them; and as it is not often they occur, I did not think it requisite that they should be omitted. If the sentiment, where first introduced, was in any degree useful or important, the renewal of it, when brought forth under some different form, enlarged perhaps, or abridged, or placed in connection with some other topick, may be thought to strengthen and confirm the impression of it.——With regard to errors or inaccuracies of any other kind, the Author must trust to the indulgence of the candid Reader.'

Though Dr. Blair lived to select, correct, and embellish these sermons, and even to superintend their whole progress through the press, he did not enjoy the satisfaction of witnessing their public appearance; and his death left the last ceremonies of introduction to be performed by a friend.—Rightly judging that the Christian world would wish for some account of an advocate to whom it is under such great obligations, that friend has subjoined to the present volume a memoir on the life and character of its respectable and lamented author; from which we shall make an abstract:

'Dr. Hugh Blair (says this narrative) was born in Edinburgh, on the 7th day of April, 1718. His father, John Blair, a respectable merchant in that city, was a descendant of the ancient family of Blair, in Ayrshire, and grandson of the famous Mr. Robert Blair, Minister of St. Andrew's, Chaplain to Charles I. and one of the most zealous and distinguished clergymen of the period in which he lived.

'The views of Dr. Blair, from his earliest youth, were turned towards the Church, and his education received a suitable direction.

'In the year 1739, he took his degree of A. M. On that occasion he printed and defended a thesis *De Fundamentis et Obligatione Legis Naturæ*, which contains a short, but masterly discussion of this important subject, and exhibits in elegant Latin an outline of the moral principles, which have been since more fully unfolded and illustrated in his Sermons.

'On

'On the completion of his academical course, he underwent the customary triáls before the Presbytery of Edinburgh, and received from that venerable body a licence to preach the Gospel, on the 21st of October 1741. His public life now commenced with very favourable prospects. The reputation which he brought from the University was fully justified by his first appearances in the pulpit; and, in a few months, the fame of his eloquence procured for him a presentation to the parish of Colessie in Fife, where he was ordained to the office of the holy ministry, on the 23d of September 1742. But he was not permitted to remain long in this rural retreat. A vacancy in the second charge of the Canongate of Edinburgh furnished to his friends an opportunity of recalling him to a station more suited to his talents. And, though one of the most popular and eloquent clergymen in the Church was placed in competition with him, a great majority of the electors decided in favour of this young orator, and restored him in July 1743 to the bounds of his native city.

'In this station, Dr. Blair continued eleven years, discharging with great fidelity and success the various duties of the pastoral office.

'In consequence of a call from the Town-Council and General-Session of Edinburgh, he was translated from the Canongate to Lady Yester's, one of the city churches, on the 11th of October 1754: and on the 15th day of June 1758, he was promoted to the High Church of Edinburgh, the most important ecclesiastical charge in the kingdom. To this charge he was raised at the request of the Lords of Council and Session, and of the other distinguished official characters who have their seats in that church. And the uniform prudence, ability and success which, for a period of more than forty years, accompanied all his ministerial labours in that conspicuous and difficult station, sufficiently evince the wisdom of their choice.

'No production of his pen had yet been given to the world by himself, except two sermons preached on particular occasions, some translations, in verse, of passages of Scripture for the Psalmody of the Church, and a few articles in the Edinburgh Review; a publication begun in 1755, and conducted for a short time by some of the ablest men in the kingdom. But standing as he now did at the head of his profession, and released by the labour of former years from the drudgery of weekly preparation for the pulpit, he began to think seriously on a plan for teaching to others that art which had contributed so much to the establishment of his own fame. With this view, he communicated to his friends a scheme of Lectures on Composition; and, having obtained the approbation of the University, he began to read them in the College on the 11th of December 1759. To this undertaking he brought all the qualifications requisite for executing it well; and along with them a weight of reputation, which could not fail to give effect to the lessons he should deliver. For, besides the testimony given to his talents by his successive promotions in the Church, the University of St. Andrew's, moved chiefly by the merit of his eloquence, had in June 1757 conferred on him the degree of D.D. a literary honour which,

at that time, was very rare in Scotland. Accordingly his first Course of Lectures was well attended, and received with great applause. The patrons of the University, convinced that they would form a valuable addition to the system of education, agreed in the following summer to institute a rhetorical class, under his direction, as a permanent part of their academical establishment: and, on the 7th of April 1762, his Majesty was graciously pleased "To erect and endow a Professorship of Rhetoric and Belles Lettres in the University of Edinburgh, and to appoint Dr. Blair, in consideration of his approved qualifications, Regius Professor thereof, with a salary of 70l." It was not till the year 1777 that he could be induced to favour the world with a volume of the Sermons which had so long furnished instruction and delight to his own congregation. But this volume being well received, the public approbation encouraged him to proceed: three other volumes followed at different intervals; and all of them experienced a degree of success of which few publications can boast. They circulated rapidly and widely wherever the English tongue extends; they were soon translated into almost all the languages of Europe; and his present Majesty, with that wise attention to the interests of religion and literature which distinguishes his reign, was graciously pleased to judge them worthy of a public reward. By a royal mandate to the Exchequer in Scotland, dated July 25th, 1780, a pension of £. 200 a-year was conferred on their author, which continued unaltered till his death.

'The motives which gave rise to the present volume are sufficiently explained by himself in his Address to the Reader. The Sermons which it contains were composed at very different periods of his life; but they were all written out anew in his own hand, and in many parts re-composed, during the course of last summer, after he had completed his eighty-second year. They were delivered to the publishers about six weeks before his death, in the form and order in which they now appear. And it may gratify his readers to know, that the last of them which he composed, though not the last in the order adopted for publication, was the Sermon on *a Life of Dissipation and Pleasure*—a sermon written with great dignity and eloquence, and which should be regarded as his solemn parting admonition to a class of men, whose conduct is highly important to the community, and whose reformation and virtue he had long laboured most zealously to promote.

'In April 1748, he married his cousin Katherine Bannatine, daughter of the Rev. James Bannatine, one of the Ministers of Edinburgh. By her he had a son who died in infancy, and a daughter, who lived to her twenty-first year, the pride of her parents, and adorned with all the accomplishments that became her age and sex. Mrs. Blair herself, a woman of great good sense and spirit, was also taken from him a few years before his death, after she had shared with the tenderest affection in all his fortunes, and contributed near half a century to his happiness and comfort.

'Dr. Blair had been naturally of a feeble constitution of body; but as he grew up his constitution acquired greater firmness and vigour. Though liable to occasional attacks from some of the sharpest

and

and most painful diseases that afflict the human frame, he enjoyed a general state of good health; and, through habitual cheerfulness, temperance, and care, survived the usual term of human life.—For some years he had felt himself unequal to the fatigue of instructing his very large congregation from the pulpit; and, under the impression which this feeling produced, he has been heard at times to say with a sigh, "that he was left almost the last of his cotemporaries." Yet he continued to the end in the regular discharge of all his other official duties, and particularly in giving advice to the afflicted, who, from different quarters of the kindgom, solicited his correspondence. His last summer was devoted to the preparation of this volume of Sermons; and, in the course of it, he exhibited a vigour of understanding and capacity of exertion equal to that of his best days. He began the winter pleased with himself on account of the completion of this work; and his friends were flattered with the hope that he might live to enjoy the accession of emolument and fame which he expected it would bring. But the seeds of a mortal disease were lurking unperceived within him. On the 24th of December 1800, he complained of a pain in his bowels, which, during that and the following day, gave him but little uneasiness; and he received as usual the visits of his friends. On the afternoon of the 26th, the symptoms became violent and alarming:—he felt that he was approaching the end of his appointed course: and retaining to the last moment the full possession of his mental faculties, he expired on the morning of the 27th, with the composure and hope which become a Christian pastor.

'The lamentation for his death was universal and deep through the city which he had so long instructed and adorned. Its Magistrates, participating in the general grief, appointed his church to be put in mourning; and his colleague in it, the writer of this Narrative, who had often experienced the inestimable value of his counsel and friendship, delivered on the Sabbath after his funeral a discourse to his congregation.'

A long quotation from this discourse closes the biographical sketch now before us; in which Dr. Finlayson exhibits the estimable character of his deceased friend, and exhorts those who respect his memory to evince their regard by a practical use of his invaluable instruction.

The volume contains twenty sermons, on the following subjects.—*On Hopes and Disappointments.—On the proper Disposition of the Heart towards God.—On the Moral Character of Christ.—On the Wounds of the Heart.—On all Things working together for Good to the Righteous.—On the Love of our Country.—On a Contented Mind.—On drawing near to God.—On Wisdom in Religious Conduct.—On the Immortality of the Soul, and a future State.—On overcoming Evil with Good.—On a Life of Dissipation and Pleasure.—On the Conscience void of Offence.—On the Ascension of Christ.—On a peaceable Disposition.—On Religious Joy, as giving Strength and Support to Virtue.—On the Folly of the Wisdom of*

the World.—On the Government of Human Affairs by Providence. —On Prayer.—On the Last Judgment.

The 12th sermon being the last which Dr. Blair composed and preached, we shall make one extract from it, which will manifest that he preserved great vigour of mind to the latest period of his life. The text is Prov. 14, 13. *Even in laughter the heart is sorrowful; and the end of that mirth is heaviness:* a proposition which the preacher endeavours to establish by an appeal to facts. He first states the obvious consequences of a life of pleasure and dissipation with respect to health, fortune, and character; to each of which, he says, such a mode of life is an enemy, in the precise degree to which it is carried. In proof this remark, he observes:

'Character is soon affected by it. As the man of dissipation often makes his appearance in public, his course is marked, and his character is quickly decided by general opinion, according to the line which he is observed to pursue. By frivolity and levity, he dwindles into insignificance. By vicious excesses, or criminal pleasures, he incurs disapprobation or contempt. The fair prospects which his friends had once entertained of him die away, in proportion as his idleness or extravagance grows; and the only hope which remains is, that some fortunate incident may occur to check his career, and reclaim him to a better mind. In the mean time, the respectable and the grave smile at his follies, and avoid his company. In the midst of some fashionable assemblies he may shine; by some of his fellows he may be admired; but in the world he is of no significance or consequence, any more than the little animals that sport around him.——Health, the most valuable of all temporal blessings, is known to be preserved by temperance and a regular life. But by the men of dissipation, it is readily sacrificed at the shrine of pleasure. To years of health and soundness, they are often so foolish as to prefer a few hours of sensual gratification. Supposing that no extravagant excesses, or vicious pleasures, cut short their health and life, yet what constitution can stand the irregular hours, the disorderly living, the careless indulgence, into which the love of pleasure draws those who devote themselves to it? Hence the shattered and debilitated body, and the premature old age. The native vigour and sprightliness of youth, is (are) melted down by effeminacy and sensuality. The spirits are weakened and enervated, if not sunk and lost for ever.——The state of their fortune may, for a while, enable them to indulge their pleasures, and to maintain the figure they wish to keep up in the world; but let fortune be ever so affluent, in the possession of such persons, it is in the high road to decay. For to them, attention to business, or to the management of their affairs, becomes a burden, which they studiously shun. Prudent œconomy is disdained, as a mean attention, belonging only to vulgar and narrow minds. Their habits of licentiousness require unlimited indulgence. The demands of passion must be immediately supplied, whatever the consequences be. Hence delivering themselves up to

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those who can furnish supply for their expence, or who pretend to take charge of their affairs, they become the prey of the crafty, who fatten on their spoils: till at last, in the midst of thoughtless extravagance, and of general waste and profusion, they see nothing remaining to them, but the ruins of a broken fortune.

'Such are some of the miseries attending habits of dissipation, and the intemperate love of pleasure. We see them daily exemplified in the world, throughout all the stages of this character, from the frivolous and the giddy, up to the rake and the profligate; in some stages, only impairing health and fortune; in others, entirely overthrowing them; in their beginnings, casting a shade on the characters of men; in their completion, exposing them to disgrace and misery.——Even abstracting from those ultimate consequences in which irregular pleasures terminate, the gratification which, in the mean time, they bestow, is dearly paid for. A temporary satisfaction, it is admitted, they afford. They raise the spirits to a degree of elevation above their usual tone, but in that forced elevation they can never long remain; and in proportion to the elevation to which they were raised, is the degree of depression to which they subside. Experience has shown, that no sensual pleasure, except what is regulated by temperance, can be lasting. Every pleasure that is carried beyond it, is no more than a momentary explosion; a transient gush; a torrent that comes down impetuously, sparkling and foaming in its course, but that soon runs out, and leaves a muddy and polluted channel. Who knows not the languor and dejection that follow every excessive indulgence of pleasure, or a long continuation of amusement of any kind? From whom do we hear such frequent complaints of low spirits, as from those who spend most of their time in the circles of dissipation and gaiety, or in the revelry of the world? To what wretched and pernicious resources are they obliged to fly, in order to recruit their spirits, and restore some life to their deadened sensations? What melancholy spectacles do they at length exhibit of a worn-out frame, and an exhausted mind! So well founded is the assertion in the text, that there is *a mirth, the end of which is heaviness.*'

Some Scotticisms and negligences of style occur in this volume, which we shall hope to see corrected in the subsequent editions.

Mo.y.

ART. VIII. *The Means of Reforming the Morals of the Poor, by the Prevention of Poverty;* and a Plan for meliorating the Condition of Parish Paupers, and diminishing the enormous Expence of maintaining them. By John Hill, Member of the Royal College of Surgeons, London. 8vo. pp. 170. 4s. 6d. sewed. Hatchard. 1801.

WE have perused this really patriotic tract with much satisfaction, because Mr. Hill appears to us to contem-

plate the important subject of his remarks in a true point of view; and we therefore strongly recommend it to general and effective attention. A regard to the morals of the poor is essential to the amelioration of their condition, and to exonerate parishes from the enormous expence of their maintenance. If we would enable them to respect themselves, and to be serviceable to the community, we must first discharge our highest duties towards *them*. It is not by attempting to subdue the spirit of the poor, by making them pensioners on public charity, and by driving them indiscriminately into large hospitals for poverty, that we can either excite their good will or promote their utility.

Labour is a species of property * which ought to be fairly estimated; and that man is intitled to complain of an unjust return who works hard, and yet is unable to live by his wages. This is also one of those species of injustice which must necessarily defeat its own purpose, and recoil on the community which tolerates it; because he who has no source of gain but his labour must be supported at all events; and if he does not receive a competency from the hand of justice in the first instance, he must receive it from that of public benevolence (the poor's rate) in the second. It has been contended that, if the poor are furnished with a competency, it is of no consequence from which of these funds it proceeds: but we are of a different opinion. To say nothing of the immorality of substituting charity for justice, and of the unreasonableness of expecting that the inadequate wages given by the employer to the employed should be compensated from a parochial contribution, the system itself is fraught with mischief. It is calculated to encourage idleness, to increase the number of the poor, to destroy their morals, and to make them at last an insupportable burden on the community.—Impressed with this conviction, Mr. Hill contends for the necessity of advancing wages, and asserts the inefficacy of all substitutes:—maintaining that the various supplies from the poor's rate, or otherwise, are partial, temporary, and in some respects injurious. He wishes, in the first place, to render ample justice to the poor in the price of labour; and in the second, to excite among them that spirit of industry which will most uniformly enable them to support themselves, and thus improve and preserve their morals. In this discussion, the attention of the public is very properly and very necessarily directed to the two distinctions of poor in the statute of the 43d of Elizabeth, viz. " the

* ' The strength of the day labourer (says Mr. Hill) forms his whole wealth, and the labour of his hands is his just inheritance.'

weak

weak and *impotent*," and " the *strong* and *able*;" the former of which are objects of charity, but the latter not so, if idle and profligate. One class is to be *relieved*, the other to be *employed*, or set to work. Mr. H. observes that the deserving pauper should be ranked with those who in the statute of Elizabeth are distinguished as the " impotent poor," and are intitled to the relief provided by that statute; while all those whose misconduct renders them undeserving, should be numbered by the parish officer with the " able and idle," and with such poor as are to be maintained by the provision for employment; i. e. kept to hard labour:—these persons cannot have any claim, from the statute, to the money arising from the poor's rate, nor is the officer justified in bestowing it on them.

As our limits will not permit us to do full justice to Mr. Hill by a minute analysis of his work, it must suffice to remark that he inquires into the principal causes of the increasing number and distresses of the poor in general, and of parish paupers in particular, and into the effects of task work and large farms:—states the original design of the poor laws;—points out the expediency of augmenting the wages of *the day-labourer in husbandry* *, and proposes means for regulating them;—laments the effects of licentiousness, depravity, and corruption among the poor;—and suggests a plan for improving their condition and their morals. The scheme for preventing poverty, by establishing societies for encouraging and supporting the virtue of frugal industry, is an improvement on the plan of the Friendly Societies; and we are sorry that it is too much detailed to allow us to quote it.

Mr. Hill is equally the friend of the community and of the poor; and if his liberal sentiments were duly regarded, the latter would not be driven by the greediness of their superiors from the privilege of common rights to the garden and herb-plot; from the garden and herb-plot to the naked cottage; and at last from the naked cottage into those *sinks of corruption*, as he calls them, the poor-houses. In order to reform their morals, we must make them comfortable; and in order to prevent their being a burden on the community, we must convince them of the superior advantages of virtuous industry. It is to be hoped that the return of peace will afford the legislature a favourable opportunity of inquiring into the state of the poor, and of remedying the defects in our poor laws;—and in this discussion, we trust that such remarks as Mr. Hill has offered to the public will not be overlooked.

* The present work seems principally to respect this class of Poor; and in this relation our preceding remarks must chiefly be considered.

Mo..y.

ART. IX. *An Essay on the Way to restore and perpetuate Peace, Good Order, and Prosperity to the Nations.* By Bryce Johnston, D. D. Minister at Holywood. Small 8vo. pp. 340. 4 s. Boards. Ogle, Edinburgh, and London. 1801.

BY this title, we were prepared to expect some novel and peculiar scheme for promoting the happiness of the great family of mankind; and we were therefore disappointed on finding only tedious dissertations respecting the general principles of religion and civil government. Though we might have little to object to Dr. Johnston's doctrines on either of these important subjects, we cannot but think that they should have been less pompously introduced. Religion and civil government are certainly essential to the peace, good order, and prosperity of nations: but, excellent as the observation is, it is far from being "perfectly new," and is not illustrated by any novel hints for restoring and perpetuating these blessings. Since, however, he has considered it as his duty to assist, by his advice, in healing the convulsions of the moral and political world, we shall accept his endeavours, in the form and manner in which he offers them; and proceed to state that his book consists of four chapters—*On Religion—on Civil Society and Civil Government—on the Influence of Religion upon Civil Society—and on the necessity of Religion to the present State of Europe, in restoring Peace, Good Order, Stability, and Prosperity to Civil Society.*

On *Religion*, Dr. J. remarks that '*Man is evidently a religious creature;*' and that 'the name *religion* is the most just, compendious, and comprehensive description of the thing itself. From the two Latin words, *re-ligo*, of which it is compounded, and from which it is derived, it signifies to bind again, or a *second obligation:* religion binds us to nothing to which we are not previously bound by the law, and it binds us to every thing to which we are bound by the law of God;'—that 'religion is inconsistent with infidelity, sin, superstition, and hypocrisy;—that 'the true religious man attends to the whole of religion:'—that 'he attends to its duties universally, progressively, and each in its proper place;—and that 'as God hath *not* said in his word, that the Church of England, that the Church of Scotland, that any one of the dissenters from either, of whatever denomination they are, is the *only* true church of Christ, nor hath specified in his word, all the peculiar marks by which they are in fact distinguished from each other, he dares not fix on any one of them exclusively, as the only church of Christ on earth. The more truly *religious* any man is, the less is he under the domination of bigotry.'—Such remarks are

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evidence of a serious, discriminating, and liberal mind; and if the knowlege of them were an infallible means of restoring and perpetuating peace, the Christian world ought long since to have been in a state of tranquillity.

The chapter on *Civil Society and Civil Government* informs us that '*Man is a social creature*;—'that he needs the assistance and is capable of promoting the interest of society;'—that 'various arts, sciences, and occupations, are necessary for the support, the good order, the beauty, the interest, the strength, and the prosperity of civil society;'—that 'in every part of the world, depravity and vice mark the human character; individuals and states alike cheat and injure one another; and hence without civil government, society cannot exist in the present state of human nature;—'that there are four forms of government dictated by nature;'—and that 'the British government stands unequalled by all the existing governments of the world.'—To these remarks, others are subjoined,—on the gradations of men in society, on the vain attempts to form and preserve equality among men, on contributing to the state, on taxation, and on revolutions, particularly on that of France; the author observing that 'they (revolutions) are one of those violent and dangerous diseases, by which the God of nature either destroys or cures a disordered system.'

As each of the preceding chapters commenced with a short sentence or axiom, so also does the third, *on the Influence of Religion upon Civil Society.* '*Society* (says Dr. J.) *is made up of men.*' To this truism is added another, though not expressed with such *captivating* brevity: 'If the men, who make up any society or nation, are bad, it is impossible that the collective body or nation can be good.' (Here the line in the Irish song forced itself on our recollection—"But if you are wicked, 'tis not a good sign.") Dr. J. then proceeds: 'If all the inhabitants of any country were good men, the civil government of that country and the administration of it would be good, every man doing that which is right; the society would be orderly and prosperous.' Again; 'religious rulers and magistrates will be good rulers and magistrates; religious legislators will be good law-makers; and religious subjects will be good subjects;' for, he adds, 'religion is highly beneficial to society, as it makes men pursue right ends, in the whole conduct of life, by right means, and in a right manner.' Among the civil benefits of religion, we are to reckon that 'it preserves every country in which it prevails, alike from civil and from foreign wars.' Admitting the justice of this position, it follows that to fight for religion is to prove that we have little religion to defend.—So far Dr. J. is perfectly correct, that a

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disinclination to war will prevail in proportion to the existence of the amiable principles of the Gospel, in the minds of rulers and their subjects: but it is at the same time equally true that the profession of religion, or what has hitherto passed under this sacred and venerable name, has very often instigated nations, calling themselves Chrstian, to draw the sword from its scabbard, and has perhaps never induced them to sheath it. The altar has consecrated the banners of war, and the devastation of the world has proceeded *in the name of the Lord.* Hence it must be inferred either that true religion is not properly understood, or that it maintains a very unequal combat with ambition, folly, and injustice.

Dr. Johnston contends, in his final chapter, for *the necessity of Religion in the present state of Europe, to restore Peace, good Order, Stability, and Prosperity to civil Society;* and in laying down this principle, he virtually acknowleges that religion is very imperfectly known, and has hitherto but little influenced the great societies of the world. How is this evil to be cured? Who can administer to Europe's "mind diseased?" A pastor may address his parish, his neighbourhood, and his country at large, but how circumscribed will be his influence! We have arrived, since the publication of this work, at a period of peace, and Europe is now what is called, *tranquillized*, though its state of religion (or rather of irreligion) remains the same. Dr. J. considers superstition and infidelity as the two greatest obstacles to the progress of real religion in the world: but the present situation of Europe affords no prospect of their speedy removal. It may be remarked, however, that the operations of Providence are very slow;—and though France may seem to the enlightened Protestant to be relapsing into superstition; though she may appear to him to be making a retrograde step in the march of mind; and though a remnant of popery remains, it is only a remnant, compared with its former state, and another generation may have no more respect for the Pope than for the Grand Lama.—That principles analogous to those professed by the Quakers, which are the only true anti-polemic principles, will soon obtain among states, there is small ground for supposing. On the contrary, military establishments are more and more prevalent, because nations have no confidence in each other, and estimate their security in peace only by their capacity for war. While such systems exist, how much soever states may talk of religion, they will not long be kept in tranquillity by its operation. In this situation of the political world, then, it is to be feared that the Christian preacher can effect but little extensive good: but, as in his own parish, and among his fellow-subjects, we may hope that his admonitions will not be

be useless, let him exhort them to love their king, their country, and mankind; to live according to the word of God; and to look forwards to the rewards of a future state. In this line of duty, he may experience satisfaction and be useful; and by this let him bound his views. The state of Europe, including its civil and moral relations, opens too wide a field for his exertions; and instead of vainly attempting to aid the statesman and politician in establishing the peace of nations, he will be more commendably employed in urging sinners to the attainment of *the peace of God which passeth all understanding.*—Such, indeed, may be the application of Dr. Johnston's well-meant performance; which was probably compiled from sermons addressed, with some effect, to his congregation at Holywood.

Mo..y.

ART. X. *Miscellaneous Poems.* Dedicated to the Right Hon. the Earl of Moira. By William Thomas Fitzgerald, Esq. 8vo. pp. 200. 9s. Boards. Wright. 1801.

As many of the pieces in this collection have already appeared in the newspapers, or have been delivered as prologues, &c. on the stage, the name of the author will not be new to many of our readers. We are not disposed rigidly to scrutinize these short performances, which Mr. F. has very modestly thrown on the indulgence of the public; and which are submitted to the judgment of the 'critic by profession,' with a liberal confidence in the integrity of his decision. They are in general more correct than animated; and if they do not merit any appropriate praise, they are at least devoid of obtrusive faults.

Like several other writers of the present day, however, Mr. Fitzgerald appears to have mistaken the bent of his genius, in attempting serious poetry. The "*Muse of Fire*" does not descend on every one who is capable of rhiming; and many authors can produce two or three good couplets in succession, who would sink to the deepest degree of imperfection in the course of a long poem. Our modern composers of verse are, if the expression may be admitted, too *moral*,—too grave and sententious. Reasoning has little connection with the essence of poetry; yet they seem to think that the soundness of their arguments will compensate for the languid and chilling character of their lines; and hence the turn of our metrical publications is commonly more didactic than interesting, more respectable than pleasing, and certainly more prosaic than poetical. Were an author to versify the first six books of Euclid, we might admire his perseverance, but we could not praise his taste.—Horace, however, has expressed all that we are

endeavouring to inculcate, in one of his standard lines:

"*Non satis est* pulchra *esse poëmata;* dulcia *sunto.*"

The *dulce* of the accomplished Roman lyrist has not, we fear, been always attained by Mr. Fitzgerald.

In justification of these remarks, we shall first quote the author's description of the battle of the Nile; and if here we do not observe a high degree of vigour and sublimity, it cannot be imputed to his choice of a subject:

"That awful pow'r! which frantic Gaul denied,
Sends fav'ring gales, and smooths th' obedient tide;
In ev'ry breast heroic ardour glows,
The nearer they approach their country's foes:
They view before them glory, or defeat—
The last, a stranger to the British fleet!
But here the Muse must pause—for where's the pen
Can trace the actions of those godlike men,
Describe the horrors of that awful night,
Or tell how Britons for their country fight?
The first bold prow, by envious Fortune cross'd!
Grounds as she leads, and active glory lost—
But her large honours, buoyant o'er her fate,
Make gallant Trowbridge in disaster great!
Nelson's attack, like the dread lightning's blast,
Rends the proud hull, and splits the tow'ring mast!
Whole sheets of flame on Gallia's host are driv'n,
And vengeance thunders to approving Heav'n!
That impious Race, who dar'd deny their God,
Now feel the scourge of his avenging rod;
Mad from despair they plunge into the wave,
And seek the refuge of a watery grave.
One tow'ring ship, the Gallic Admiral's boast!
Enwrapt in flames illumines all the coast;
A blazing Pharos, it appear'd to be,
Emerging from the bosom of the sea!
'Till with a blast, which seem'd to rend the skies,
The mighty bulwark into atoms flies!
A dreadful wreck! that covers half the flood,
And dyes thy waters, Nile, with Gallic blood—
An awful silence stills the lurid air,
And horror checks the howlings of despair.
The foe, now finding all resistance vain,
Strikes his proud flag, and yields the subject main;
While Arabs, witness of the Gaul's defeat,
With shouts of triumph hail the British fleet!
As long as Egypt's Pyramids shall stand,
Long as the Nile shall fertilize her land;
So long the voice of never-dying Fame,
Shall add to England's glory Nelson's name!'

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The following *jeu d'esprit* is pleasingly executed:

'AN EXCUSE FOR A KISS.

'Addressed to the Honourable Miss ******, in consequence of her being offended at the author's saluting her, at a friend's table, after supper.

'When pleasure dances in the sparkling eye,
And the gay moments innocently fly;
While social intercourse unbends the heart,
And nature speaks without the veil of art;
If strongly tempted by this scene of bliss,
Th' unguarded mortal dares to snatch a kiss!
Though rigid custom should the deed disown,
And nature claim it for her act alone,
The gen'rous bosom may th' offence forgive,
Disarm the frown, and bid th' offender live.
Yet while contrition marks your suppliant's pray'r,
Who honours prudence in the youthful fair;
May no cold maxims ever disapprove
The kiss of friendship! or the sigh of love!'

Perhaps we should be too severe, if we were to say that the general character of this Gentleman's poetry may be found in one of his own short pieces; with which we shall conclude our extracts:

'Honestus, liberal, sincere, and true,
A polish'd scholar, would be poet too:
In this a false ambition he betrays,
And risks his reputation in his lays;
For him no flow'rs the ardent Muses cull,
Coldly correct, and classically dull!
Promethean fires to poets should belong,
Or the mind wearies with the vapid song;
In formal trammels measur'd language flows,
And the Muse smiles to hear such rhyming prose.'

The work is very elegantly printed on beautiful paper.

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ART. XI. *Mr.* Marsh's *Translation of Prof.* Michaelis's *Introduction to the New Testament, Vols. III. and IV.*

[*Article concluded from p.* 12—20.]

WE now come to Mr. Marsh's *Dissertation on the origin and composition of the first three Canonical Gospels*, which is annexed as a supplement to his translation of Prof. Michaelis's work.

That the Gospels of St. Matthew, St. Mark, and St. Luke should contain, at the same time, so much verbal agreement and so much verbal disagreement, is a remarkable circumstance. Several writers have discussed this singular fact with ability, and have offered ingenious hypotheses to account for it: but none of them

them has yet produced an argument which, in some important part of it, is not liable to insurmountable objections. From the frequent instances of verbal coincidence which the three Gospels afford, it seems necessary to infer either that one or that two of them were taken from another, or that all three were derived from a common original: but the supposition of any of the Evangelists copying from the other is irreconcilable with the smaller quantity of important matter which one Evangelist supplies, compared with another; with the apparent disagreement between them; with the terms at once different and synonymous, in which the same thing is related by them; and with the different places assigned by them to the facts or discourses which they relate. On the other hand, the supposition of a common original, if it be alleged to have been written in the Greek language, leaves this verbal disagreement wholly unexplained; and, if it be stated to have been written in the Hebrew language, it is irreconcilable with their verbal agreement. Under these difficulties, the subject laboured when it engaged the attention of the celebrated German commentator Eichhorn. Mr. Marsh informs us that, in a Dissertation published in 1784, Eichhorn brought together the principal facts common to the three Gospels, and arranged them in 42 sections. He supposes that these facts related by all the Evangelists were originally contained in a common document in the Hebrew language; that the principal facts related by two Evangelists only, and occupying corresponding places in their Gospels, were additions in the copies of the common document used by those two Evangelists; and that the facts peculiar to one Evangelist were only in his own copy of the original document, or were added by himself from his own information. This hypothesis may account for the matter common to the three Evangelists, for the matter common to two of them, for the matter peculiar to one of them, and for their verbal disagreement: but in explaining their verbal coincidence it wholly fails.

Here the subject is taken up by Mr. Marsh. After a concise but pointed view of the state of the question, and of the different systems which have been offered to obviate the difficulties attending it, he proceeds to offer his own. He first presents the reader with a table of parallel and corresponding passages, arranged according to Eichhorn's plan. It consists of four divisions: the first containing examples of verbal agreement in the 42 sections common to all three; the second giving examples of verbal agreement in the sections common only to St. Matthew and St. Mark; the third affording an example of verbal agreement in the section common only to St. Mark and St. Luke; and the fourth displaying examples of verbal agreement

in

in the sections common only to St. Matthew and St. Luke. He omits those sections which supply no instances of verbal agreement; and of those in which such examples are to be found, he inserts only the parts containing them.

'Result of the preceding Statement.

'The preceding statement of parallel and coincident passages from the Gospels of St. Matthew, St. Mark, and St. Luke, exhibits many very remarkable phænomena, which will be found of considerable use in determining the origin and composition of our three first Gospels. But before I point them out, I will propose, partly for the sake of perspicuity, partly for the sake of brevity, the following notation, which may be adopted in the description of these phænomena.

'Let ℵ denote all those parts of the XLII. general sections, which are contained in all three Evangelists.

α denote the additions made to ℵ in the Gospels of St. Matthew and St. Mark, but not in that of St. Luke.

β the additions made to ℵ in the Gospels of St. Mark and St. Luke, but not in that of St. Matthew.

γ the additions made to ℵ in the Gospels of St. Matthew and St. Luke, but not in that of St. Mark.

In the preceding Table of parallel passages, ℵ, with the additions α, β, γ, belong to the First Division.

A whole sections found in the Gospels of St. Matthew and St. Mark, but not in that of St. Luke. These belong to the Second Division.

B whole sections found in the Gospels of St. Mark and St. Luke, but not in that of St. Matthew. These belong to the Third Division.

Γ whole sections found in the Gospels of St. Matthew and St. Luke, but not in that of St. Mark. These belong to the Fourth Division.

Result.

St. Matthew's Gospel then contains	-	ℵ + α + γ + A + Γ
St. Mark's Gospel -	-	ℵ + α + β + A + B
St. Luke's Gospel -	-	ℵ + β + γ + B + Γ

besides those parts which each Evangelist has peculiar to himself.

'This notation being adopted, I will now point out the several remarkable phænomena in the verbal agreement and disagreement of our three first Gospels, and arrange them in the order of the four divisions above stated.

'First Division: containing ℵ, with the Additions α, β, γ.

'1. In ℵ:

a). We meet with several examples in which all three Gospels verbally coincide: but these examples are not very

very numerous, and contain in general only one or two, or at the outside three sentences together.

b). The examples of verbal agreement in ℵ between St. Matthew and St. Mark are very numerous, and several of them are very long and remarkable, especially in Sect. XIV. XXXV. XXXVII. XXXVIII. XXXIX.

c). On the other hand, not one of those sections, which in St. Matthew's Gospel occupy different places from those which they occupy in St. Mark's Gospel, exhibits a single instance of verbal agreement between St. Matthew and St. Mark. Thus beside Sect. V. and XI. there are not less than five successive sections, namely, XV. XVI. XVII. XVIII. XIX. throughout which there is not a verbal agreement in any one sentence, though Sect. XIV. affords a very long example of close verbal coincidence, and Sect. XX. likewise affords examples. This phænomenon will be more fully explained in chap. 16.

d). But in no instance throughout ℵ does St. Mark fail to agree verbally with St. Matthew, where St. Luke agrees verbally with St. Matthew.

e). There are frequent instances of verbal agreement in ℵ between St. Mark and St. Luke: though they are neither so numerous nor so long, as those between St. Matthew and St. Mark.

f). Upon the whole, the examples of verbal disagreement between St. Mark and St. Luke are much more numerous than the examples of agreement: yet throughout all ℵ St. Mark never fails to agree verbally with St. Luke, where St. Matthew agrees verbally with St. Luke.

g). In several sections, St. Mark's text agrees in one place with that of St. Matthew, in another place with that of St. Luke, and therefore appears at first sight to be a compound of both.

h). There is not a single instance of verbal coincidence between St. Matthew and St. Luke, only throughout all ℵ: *for throughout all ℵ they invariably relate the same thing in different words, except in the passages where both of them agree at the same time with St. Mark.*

i). Consequently in no part of ℵ does St. Matthew's Greek text agree partly with that of St. Mark, and partly with that of St. Luke, nor St. Luke's text partly with that of St. Matthew, and partly with that of St. Mark, as was just observed of St. Mark's text.

' 2. In α St. Matthew and St. Mark agree verbally in several instances, as may be seen on turning to Sect. I. XIV. XXI. XXXV. XXXVIII. XLI. XLII. On the other hand, in the longest and the most remarkable of all the additions α (Matth. XIV. 3—12. Mark, VI. 17—29.) they relate the same thing throughout in totally different words.

' 3. In

'3. In β I have discovered only one instance of verbal agreement between St. Mark and St. Luke, and that a very short one, namely, Mark x. 15. Luke xviii. 17. in Sect. xxvi. This is the more remarkable, as the additions β are very numerous.

'4. In γ the relation, which St. Matthew's Gospel bears to that of St. Luke, is very different from that, which the two Gospels bear to each other in ℵ: for in γ there are instances of very remarkable verbal coincidence. See Sect. I. III. XXXI.

'Second Division: containing A.

'In A, the relation, which St. Matthew's Gospel bears to that of St. Mark, in respect to verbal agreement, continues the same, as it was in ℵ and α, as may be seen on turning to the examples quoted in this division.

'Third Division: containing B.

'In B, the relation, which St. Mark and St. Luke bear to each other is very different from that, which they bear to each other in ℵ, and is similar to that, which they bear to each other in β. For among the sections peculiar to St. Mark and St. Luke, these two Evangelists agree verbally in no other place, than a single passage of the first section; and even there, in all that precedes and follows that passage, St. Mark and St. Luke relate the same thing in very different words.

'Fourth Division: containing Γ.

'In Γ, the relation, which the Gospels of St. Matthew and St. Luke bear to each other, is the very reverse of that, which they bear to each other in ℵ, and is similar to that which they bear in γ, as may be seen on turning to the examples quoted in the Fourth Division.

'These facts being admitted, we have a certain criterion, by which we may judge of every hypothesis on the origin of our three first Gospels: for it is obvious that whatever supposition be the true one, it must account for all these phænomena; and that a supposition, if it does not account for these phænomena, cannot be the true one.'

Mr. Marsh then discusses the supposition that the succeeding Evangelists copied from the preceding; shews the various forms in which this conjecture may be placed; examines the chief of them separately; and exposes its fallacy by convincing arguments. He next in like manner investigates the proposition of a Common Document; and he manifests that the result is quite unfavourable to that supposition, *according to any of the forms hitherto delivered.* He then, in the following words, announces his own hypothesis:

'*St. Matthew, St. Mark, and St. Luke, all three, used copies of the common Hebrew document* ℵ: *the materials of which St. Matthew, who*

wrote in Hebrew, retained in the language, in which he found them, but St. Mark and St. Luke translated them into Greek. They had no knowledge of each other's Gospels: but St. Mark and St. Luke, besides their copies of the Hebrew document ℵ, used a Greek translation of it, which had been made, before any of the additions α, β, &c. had been inserted. Lastly, as the Gospels of St. Mark and St. Luke contain Greek translations of Hebrew materials, which were incorporated into St. Matthew's Hebrew Gospel, *the person, who translated St. Matthew's Hebrew Gospel into Greek,* FREQUENTLY *derived assistance, from the Gospel of St. Mark, where St. Mark had matter in common with St. Matthew: and in those places, but in those places only, where St. Mark had no matter in common with St. Matthew, he had frequently recourse to St. Luke's Gospel.'*

The author now proceeds to shew, at length, that the hypothesis thus stated and determined will account for all the *phænomena* * relative to the verbal agreement and disagreement in our first three Gospels, as well as for the manifold relations which they bear to each other; and that it contains nothing which is improbable in itself, inconsistent with historical evidence, or repugnant to the doctrine of the inspiration of the Gospels, as it is understood by Dr. Whitby and Bishop Warburton.—The general result he states to be that the *phænomena* of every description, observable in the first three Gospels, admit of an easy solution by the proposed hpothesis; and that, since no other can solve them all, it may be concluded that this is the true one.

In this article, we believe that our readers will have found an accurate account of Mr. Marsh's system: but they must be sensible that, on a subject of such a nature, it will not be fair for them to pronounce without having first perused the whole work; and, in order to be completely masters of it, they must afford it *a very attentive* perusal:—because, though Mr. Marsh treats the subject at length, and in an extremely methodical manner, yet it necessarily happens that the thread of the discussion is often very finely-spun.

We cannot dismiss these volumes without taking notice of the very indifferent paper on which they are printed. This country has indeed of late experienced an extraordinary scarcity and dearness of that article of manufacture, but we hardly recollect to have seen an *English* book make so coarse an appearance as this work exhibits.

But.r.

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* This is the word adopted by Mr. Marsh to express the remarkable circumstances which he is discussing. We do not say that we altogether approve such an application of it.

ART. XII. *Alfred;* an Epic Poem *, in Six Books. By Henry James Pye. 4to. pp. 260. 1l. 5s. Boards. Wright. 1801.

THE story of Alfred has been repeatedly attempted by British bards †; yet, with all the interest which the subject inspires, it has never been adequately celebrated in verse. To trace the causes of this failure would be a curious inquiry; except to those malignant readers who might question, in the first instance, the genius of all the writers who have undertaken the task. It occurs to us that the nature of the Epic Poem has been misunderstood on this occasion; and that authors have deprived their compositions of much effect, by selecting a few striking passages from the history of the hero, without rendering them subservient to some general end, or moral precept. In the work before us, Alfred is made acquainted, by the prophecy of a Druid, with many of the splendid events which have concurred to render this nation rich and powerful: but little of this information bears any peculiar reference to the Saxon monarch, though his story would supply a clue to the most brilliant æra of our arms. Alfred was the first of our kings who conceived the plan of defending this country from foreign invasion by means of a fleet; and he may be considered as the Father of our Navy. His maritime campaigns against Denmark would have been admissible, therefore, to a principal share of the Poet's attention; their relation to the events of the late war would have proved much more impressive, than the period which has been hitherto selected; and our naval heroes might have been displayed to the view of Alfred, with an effect similar to that of the Vision in the sixth book of the Æneid.

After having conjectured what Mr. Pye *might* have done, we must now apply ourselves to consider what he *has* done. The poem opens with the appearance of Alfred at the Court of Gregor, king of Scotland; whither he is supposed to repair after the destruction of his troops at the battle of Ashdown, or White-Horse Hill, for the purpose of demanding succours. The exordium is not, in our judgment, peculiarly happy:

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* The Public have lately been presented with a sort of *Series* of Epic poems; and if we had made our report of them *chronologically*, we should have given an account of Sir James Burges's performance intitled *Richard the First*, before we paid our respects to Mr. Pye's Muse: but an accident has delayed our remarks on Sir James's work. We hope to introduce it into our next Number.

† See particularly Mr. Cottle's recent publication, Rev. vol. xxxv. N. S. p. 1.

'While, with unequal verse, I venturous sing
The toils and perils of a patriot King;
Struggling, through war and adverse fate, to place
Britannia's throne on Virtue's solid base:
Guardian and glory of the British isles,
Immortal Freedom! give thy favouring smiles.
As, to our northern clime, thy beam supplies
The want of brighter suns, and purer skies,
So, on my ruder lays, auspicious shine,
"And make immortal, verse as mean as mine."

It has been objected to the opening of the Paradise Lost, that the name of the Power which Milton invokes is deferred too long: in this Poem, the same defect is more remarkable, because Mr. Pye calls on a personage merely allegorical. The first four lines are prosaic, yet rather obscure; and the 7th and 8th lines contain a very indifferent conceit, which has been sometimes seriously and sometimes ludicrously applied, on former occasions. The introduction of a borrowed line, of no remarkable merit, at the close of this passage, is also a blemish. We are aware that the example of Milton may again be produced here; his verse,

"Things unattempted yet in prose or rhime,"

being a mere translation from the second stanza of the Orlando Furioso:

"*Cosa non detta in prosa mai, ne in rima:*"

but in this instance the line is worthy of appropriation, and bespeaks the noble confidence of superior genius, both in the Italian author and in our great poet.

The entrance of Alfred, at the feast, will remind the classical reader of Ulysses at the court of Alcinous. A part of the Song of the Bards is well imitated from Mr. Macpherson's Ossian.

'Now, mingling pity with the warlike lay,
In softer mood the strings symphoneous play,
And paint, enwrap'd in winter's midnight gloom,
The hunter, leaning by the lonesome tomb,
Where rest, in Death's eternal slumber laid,
The youthful warrior, and the love-lorn maid;
While, as the gale in sullen murmur pass'd,
The wan ghost shriek'd in the terrific blast,—
Like scenes of years long flown, the descant stole,
Pleasant, but mournful, o'er the ruffled soul:
For, Memory! thy enchanting light can throw
A gleam of languid joy o'er distant woe.
As the pale moon, through watery mists display'd,
Faintly illumes the billows' darkling shade.'

Agitated

Agitated by the progress of the Song, Alfred declares himself; and the history of his misfortunes occupies the remainder of the book.

The Second Book contains the accession of the Scottish monarch to the alliance of Alfred, who departs with the succours commanded by Donald, Prince of Scotland. Alfred is shipwrecked, and obliged to take refuge in the Isle of Athelney. A pleasing simile occurs in the opening of this Book:

> 'As when, in summer skies, the surges sleep,
> Till Zephyr gently lifts the rippling deep,
> And, smoothly rolling to the silken breeze,
> Murmur, with gentle swell, the placid seas;
> Then as, with bolder sweep, the freshening gales
> Curl the white wave, a hoarser sound prevails;
> Till dash'd impetuous on the groaning shore,
> Loud, and more loud, the foaming billows roar:
> So, by degrees, the tale of sorrow draws
> From the chafed breast, soft whispers of applause
> O'er Pity's tear, till indignation rise,
> And anger beam from every chieftain's eyes,
> Each voice for War's avenging thunder calls,
> And shouts of battle echo round the walls.'

We must object, however, to the word '*lift*,' in the second line: this heavy action is ill attributed to Zephyr: *skims*, or *stirs*, would have been preferable.—The epithet *silken* is also unhappy, because it rather degrades than elevates our ideas of the agent: we might as well say, the *muslin* or the *cambric* breeze. Pope has displayed much higher fancy in the Rape of the Lock, respecting such imaginary Beings, and has enriched our language with appropriate imagery.

Book III. consists chiefly of a vision in the Isle of Athelney, with a propheey respecting the revolutions and future greatness of England. In this part of the Poem, we observe a line apparently borrowed from Johnson, perhaps inadvertently:

> 'Hide, blushing Albion, hide the impious strife:'

in the character of Charles XII. in the *Vanity of Human Wishes*, Johnson says,

> "Hide, blushing Glory, hide Pultowa's day!"

An allusion to the late Battle of Copenhagen is here introduced with peculiar happiness and propriety:

> "Phantoms of glory, stay!—They fleet along,
> Borne on the stream of visionary song.—
> Hear *ye yon* shout?—The shout of triumph hear!
> It swells, it bursts, on my enraptur'd ear.—
> The hour of vengeance comes! *On yon* bleak height
> The vulture claps his wings, and snuffs the fight.

See o'er the ranks the crimson banners float!
Hark, the loud clarion swells the brazen note!
Denmark's dark Raven, cowering, hears the sound,
His flagging pinion droops, and sweeps the ground.'

In the fourth Book, the action proceeds to the junction of the Scottish and Irish forces with Alfred, and the recovery of Elsitha from the monastery which was attacked by the Danes.

Book V. comprehends the battle of Eddington, with the episode of Ceolph and his daughter. We shall extract the principal part of Mr. Pye's description of the fight:

'Loud blows the clarion shrill!—with thundering sound
Roars the tremendous peal of battle round.
Full in the front the English archers stand,
The bent bow drawing home with sinewy hand,
Scarcely the shining barbs the tough yew clear,
The ductile nerve stretch'd to the bowman's ear.
Not from the foe by sheltering ranks conceal'd,
Boldly they dare the forward of the field;
With deadly point the levell'd arrows shine,
Pierce the cuirass, and check the close-wedged line;
Here Caledonia's hardy mountaineers
Lift the broad targe, there mark her lowland spears;
While Cambria's and Ierne's warriors brave,
With lighter arms, the war's destructive wave;
Spread o'er their agile limbs the osier shield,
The shorten'd sword, and biting pole-axe wield;
Strike, with swift aim, the desultory blow,
And tire, with varied shock, the wavering foe.
Clad in rich panoply, each high-born knight
Impels his barbed courser to the fight;
The burnish'd arms a bright refulgence shed,
White waves the plumage o'er the helmed head;
And on the ample shield, and blazon'd crest,
Shines, of each chief, the known device impress'd.
Swift as the rapid bird of Summer flies,
Cleaving, with agile wing, the tepid skies,
The warlike squadrons on the spur advance,
With seat unshaken, and protended lance.—
Ampler in numbers, Denmark's sons oppose
The dreadful onset of their rushing foes:
With lowering front the northern warriors stand,
In deep array, a firm, and fearless band:
And, as where Scandinavia's mountains rear
The accumulated snows of many a year,
The enormous masses undissolved remain,
And summer suns roll over them in vain;
So the unshaken squadrons, firm, defy
The lightnings of the war that round them fly.—
Loud blows the brazen tube's inspiring breath,
With shouts of triumph mix'd, and groans of death:

With

With horrid shock the infuriate hosts engage,
And Slaughter stalks around with fiend-like rage.'

In describing the death of the Prince of Scotland, in this action, Mr. Pye has been very fortunate in the following simile:

'He ceased, and as along the lucid rill,
When wintry Eurus shoots his arrows chill,
The icy rigour spreads with stiffening force,
Dims its clear surface, and arrests its course;
So through his veins Death's freezing languor steals,
And the closed eye a leaden slumber seals.'

The progress of freezing is here marked with the true spirit of poetry.

The Sixth Book delineates the completion of Alfred's triumph, and concludes with another prophecy of the union and grandeur of the British Isles.

Such is the general outline of this Poem, and such are the passages which have appeared to us most worthy of selection. The work will hold, if not a distinguished, certainly a respectable place in our literature. We cannot say, indeed,

"Great are its faults, yet glorious is its flame."

Its character is rather an exemption from gross errors than an attainment of excellence; and if Mr. Windham's celebrated phrase deserved to become an Anglicism, it might be called an instance of *negative success* in the Epic. After having said thus much, it would be vain to dissemble that we deem Mr. Pye's genius unequal to the arduous task which he has undertaken; and that, in our opinion, he wants the αναμαρτον πυρ, without which correctness is of no avail in this department of poetry. His composition evinces the man of learning and taste, but these endowments do not constitute an epic poet.

We have remarked some defects of an inferior nature, in turning over this Poem; *ex. gr.* 'words of kind *accost*;' * which use of accost as a substantive is hardly warranted;—'night-*founder'd* wanderer' is not very elegant, in a work of this nature;—*thigh* is made to rhime to *chivalry*, and *rives* (an ugly word) to *lives*, the third person singular of the verb:

'Torture no words can paint my bosom rives,
She lives, my prince! my friend! Elsitha lives.'

Some other faults of the same kind are observable, which may be corrected, if the Poem should attain a second edition.—The book is superbly printed.

* We shall not say, with Sir Andrew Ague-Cheek, "Good Mrs. Mary Accost, I desire better acquaintance!" (Twelfth Night.)

ART. XIII. *State of the French Republic at the End of the Year VIII.* Translated from the French of M. Hauterive, *chef de relations exterieurs.* By Lewis Goldsmith, Author of "The Crimes of Cabinets." * 8vo. pp. 312. 7s. Boards. Jordan. 1801.

THE maxim in philosophy, that no effect can be produced without an adequate cause, clearly applies to events in the intellectual and political, as well as in the material world. In discussing the French Revolution, however, most writers seem to have forgotten this indisputable principle. They have seen a numerous people, though powerfully opposed, proceeding with a vast momentum in one uniform direction; they have seen this people, even when convulsed by a series of political changes and tumults, steadily asserting certain fundamental doctrines; and they have seen this people, in the maintenance of their system, persevering year after year in a course of the most stupendous exertions: yet, while all this has been surveyed with astonishment, they have satisfied themselves with attributing it to a trifling impulse given at first, and to the subsequent operation of a number of comparatively trifling incidents. Embarrassment in the finances, deficits, secret conspiracies, the influence of a club or a faction, and the circulation of a few books, have been mentioned as causes sufficient to account for the subversion of a long established and powerful government, and for the total change of the civil constitution and manners of a great country. Credulity has been too long amused with such delusions; and our dearest interest is concerned in appreciating the real circumstances of the French people. In order to accomplish this important object, we must take into consideration their own statements and reasonings, viewing them with as much suspicion and distrust as we please; and in such a survey, we ought not to overlook the work now before us: which, discarding every little and narrow view of the subject, endeavours to trace the Revolution, and the great changes which have taken place in France, to their true and genuine sources.

M. Hauterive, we are informed by the translator, belongs to the department of Foreign Affairs, and is next in office to the Minister Talleyrand: this treatise, therefore, says Mr. Goldsmith, 'may be regarded as an official publication.'—Aware that the character and institutions of Nations do not suddenly change, the author is prompted to advert to the circumstances which have contributed to alter the sentiments of Europe in general, and those of the French people in particular. He attributes this change to the introduction of the commercial system; which, for the last two centuries, has caused a progressive march of

* See the Catalogue part of our last Number.

general

general civilization, incompatible with the *regime* of the Old French Government; the principles of which were completely undermined, and which fell to pieces on the least shock. He observes that

'Frenchmen will regard their revolution with more comprehensive views; and foreigners, with views, at once more extensive and just, than they have hitherto done. Both one and the other will perceive, that this terrible and memorable event, considered distinct from its domestic and social effects, was the first consequence of a powerful political action, which, during a long period, had directed its force against the general organisation of Europe; that this first impulse, communicating itself with all the violence proper to its nature, to the springs of that organisation, called into action the remnant of power that belonged to them; that from this extreme and inevitable commotion resulted the entire dissolution of a system, not only ill-combined and incoherent, but deranged by time; that the French revolution has, therefore, rendered to every government the signal service of teaching them that the seeds of political anarchy were generally disseminated in Europe, by the same causes which in France had sown the seeds of social anarchy; that, at the time immediately preceding the revolution, a public system of general safety in Europe no longer existed but in appearance; that the revolution did no more than loudly proclaim its extinction; and that the most important of their duties, and the most pressing of their interests, are, without delay and with perfect concert, to dedicate themselves to the care of its re-establishment.'

Towards the close of his book, (p. 261, &c.) in considering the manners of the French Republic, the author thus farther explains his hypothesis of the true origin of the Revolution:

'When the man of letters writes that philosophy has brought about the revolution by the propagation of knowledge, and when the financier asserts that it was produced by the disorder of the national revenues, and the ever-growing deficit in the balance of the receipts and expenditure, they imagine that they have explained every thing. Philosophers and financiers are, or pretend to be, ignorant that to view in that light an object of such magnitude and of very great intricacy, is to view it in a light extremely circumscribed—that they are mistaking accidents for principles, and concomitant circumstances for causes.

'The first, the most ancient, and most essential cause of the revolution, has arisen from the action of the commercial system and the spirit of industry on the social system of all the nations in Europe. This cause, by acting strongly, unceasingly, and with uniformity, on all the classes of society, altered its manners slowly but progressively; it gave a general impulse to the desire of possessing and enjoying wealth; it opened a wide and easy path in every field of emulation and of industry; it every-where exalted the importance of riches; it lowered the pretensions of a pride which arose merely from titles; it introduced among classes that before were unequal a manner

entirely similar of thinking, of feeling, and of living; it washed away those gradual tinges of education, of ability, of merit, and of talents, which originated in the disparity of birth; in short, it melted into one general standard, the spirit, the uses, and the character of the classes; and individuals were no longer remarkable on account of the particular cast to which they belonged, but according to the style in which they lived, and the extent of their fortune.

'This cause has acted more potently and more effectually in France than in any other country in Europe; because, in the first place, although the commercial spirit did not bring forward treasures equal to those in England and in Holland, it nevertheless gave in the former country a more general impulse, and occasioned a much more active inland correspondence amongst the different classes of society: and moreover, because the sensibility of the nation being far more active and more susceptible of emotion, the art of procuring enjoyment is that in which it prompted her to make the greatest progress; and because, from the natural bias of her propensities, her industry turned itself in preference towards whatever is instrumental to her enjoyments;—to such in particular as are of short duration, and are both the least expensive and most general. Hence a new tendency given to all minds of an ambitious turn; hence the great estimation attached to a state of ease and competency; hence, also, a sense of self-pride and of independence in all the situations where individuals could afford to live to their own mind: hence an universal disposition on the part of individuals who were born in such classes as were by law inferior to return equal indifference and contempt for those of the privileged classes, when superiority of fortune compensated for the inferiority of birth and even of rank.'—

'Between those two classes, the class of the men of the world, and the class of the men of the people, in vain did the laws strive to establish a fence of right: the men of the people when becoming rich would pass from the secondary class into the first, where every thing was in a confusion in the bosom of the first class. The laws indeed succeeded in maintaining by artificial means a distinction of privilege; the places, the grants, the favours, the honours, were the birth-right of the noblesse, and were entirely denied to the lower classes; but this was precisely the point at which things from this state of contradiction ever brought on an opposition between the privileged men and those who were without privilege;—to this point has for ages been directed the action of that disorganising cause which I have before alluded to, and which at last overcame all obstacles, swept off the casts, abolished the privileges, and overturned the monarchy.'

M. Hauterive's 1st chapter describes the political situation of Europe previously to the present war. Here he discusses the effects of the formation of a new empire (Russia) in the North of Europe, of the elevation of Prussia, and principally of the prodigious extension of the colonial and maritime system in the four quarters of the globe. Then follow observations on the situation of France in general, and with respect to its al-

lies, its enemies, and the neutral powers. A very particular attention is paid to the state of Great Britain; and it is curious and important to consider the reflections and opinions of a French writer, made during the war, relative to our situation and future destiny:

'It remains for me to speak of England, and the motives that have induced her to enter into the political system of the war with France.

'I think I have sufficiently demonstrated that France was actuated by no hostile motive, by no sentiment of jealousy, in her views of continental pacification; and that the plan of public right she had in contemplation (the establishment of which she proposed to her enemies) brought with it no degradation to their prosperity, to their principles, or the springs of their power: in concluding this detail by developing her relations towards England, and the means of improving that system, I take upon me a task which to some may perhaps seem rash, but which I think easy to perform;—that of proving that France may exhibit towards England the same aspect of impartiality, good neighbourhood, and justice, she does towards her other enemies; that she may reconcile the interests of her allies and herself with those of England, and on her part at once assume an attitude of protection and of condescension, of safety and of concord. Policy can achieve nothing real, unless these different conclusions are made to agree; and Europe is condemned to eternal agitations, unless the problem of reconciling the power of England with the firm safeguards of the preponderance of France can be solved.

'I shall not here discuss what has been the wish of England, and what it still is. Of these two propositions, the one is unnecessary; the other cannot well be known, till England shall think proper to explain herself without reserve; but the discussion may be founded on what England is justly and generally supposed to wish, and on the exact limits which the common interest of the maritime continental powers seems to demand should be imposed on the boundless extent of her designs.

'The ships of England cover every sea; she sends soldiers, arms, gold, and emissaries, over the four quarters of the world; there exists not a colony so remote as not to be threatened by her distant expeditions; there is no empire, however estranged to European connections, to which she does not labour to procure access, and secure to herself exclusive establishments. Countries hardly known to Europe have received names from England, which she considers as marks of possession; those yet unknown wait for English appellations; and while they extend the domains of nautical geography, they aggrandise the maritime empire of England.'

Jealous of our maritime greatness, and persuaded that we aim at the universal empire of commerce, M. Hauterive endeavours to excite the attention of the maritime powers to this circumstance, and states the policy which he thinks they ought to pursue;

'If

'If (says he) the policy and laws of every state were calculated for the purpose of securing to itself a constant right, and one proportioned to its powers in the legitimate division of commercial benefits, there would no means remain for one to domineer over the rest; all would be powerful in proportion to their population and territory, rich in proportion to the extent of their means and their active industry; finally, they would be independent, and this consequence would content us, who have no intention of oppressing any country, and wish that no country may be oppressed.

'This ardent wish cannot, however, be entirely gratified, until the errors I have pointed out are totally removed; and to point out the means of dissipating them in the order that arises from their action, and the degrees of their efficacy, I will affirm that it is necessary, 1st. That the war be terminated; 2d. That better connections should direct the commercial relations which may then unite the nations of Europe; 3d. That the most prudent intercourse result from such treaties as may determine their rights and political duties; 4th. That the interior administration of every state should be ruled by more firm and better ordered systems; 5th. Lastly, that governments, ever attentive to the great movements of general commerce, should seek in its combinations, and the changes they undergo, rules for ameliorating their political relations.'

The chapter on the interior Situation of France includes two distinct considerations; 1. of the Population and Industry of France; and, 2. of its Manners and Laws. Here we meet with some profound reflections, which are not confined entirely to France, but embrace our own country, and are not unworthy of its attention. It is impossible for us, however, to regularly attend the author through the wide field in which he has chosen to range, and in which he discovers the habits of an investigating mind. He does not undertake, with the political arithmetician, to calculate the exact number of the inhabitants of France: but, supposing it to be thirty millions, he considers the effect of that population, the proportion which it bears to the French national debt, (the interest of which is three millions sterling annually) and the value of its industry.

Among the causes of the success of the French arms, he particularly states the following positions:—'The French have of late years brought the art of war to *perfection*:—The French have always established the theatre of war among the neighbouring nations.' Whatever may be thought of the first assertion, there cannot be two opinions on the policy of the measure last mentioned: but, lest it *should* be called in question, M. Hauterive tells us that, in the first campaign in Italy, little more than one year's residence of the French army beyond the Alps saved to France an expenditure of more than one hundred and sixty millions of livres.

The

The following is the author's view of the internal state of France, at the end of the year VIII. (Sept. 1800.)

'Of all the states in Europe, France is at present that whose population is the most numerous and the most warlike: her persevering resistance has shewn that no nation was more advantageously situated. The loss of her external trade has proved that, for a series of years, she could sufficiently satisfy her own wants; the continuance of her efforts, and her successes during the interruption of her commercial relations, has demonstrated that the impulse and correspondences of her internal commerce were sufficiently active, multiplied, and fruitful, to maintain in her bosom the principle of this great correspondence of social movements, that reproduces by the labour of every class, and distributes for their wants the mass of objects necessary to the subsistance and to the propagation of the citizens. These conclusions are strong, since the results are facts that strike every eye.

'How has it happened that the destruction of the war, that the decay and the loss of several branches of industry, have not sensibly affected the principle of the social organisation of France, and the spring of its political power? It is, I believe, what it would be idle to dive into, and rashness to attempt to explain. I will state, however, but I will only give to what I am going to say the value that may belong to plausible conjectures,—I will state, that during the revolution agriculture has been very considerably extended in France, and that circumstances have in some degree favoured the means of its being brought to perfection; that the scarcity with which the nation was afflicted in the third year suggested the idea of cultivating the waste lands; that two measures of government, which never can be too much censured, viz. the law of the maximum, and the creation of paper-money, had nevertheless the effect of inducing the major part of the landholders to increase the cattle, thereby turning rural industry to a species of cultivation which hitherto had been too much neglected.

'I will maintain, that if the war has very nearly annihilated a vast number of trades, war itself has become a trade of a very active kind, for which the preparations and the supplies over the whole of the French territory have given scope to an infinite variety of speculations, which have opened a channel to the capitalists, and procured a maintenance to that numerous class of labourers who, by the interruption of commerce, were driven from their former industrious pursuits.'

Though we have already extended this article to some length, we must not withhold from our readers the author's strictures on the comparison which some have attempted to institute between Bonaparte and Cæsar:

'On examining this parallel, in the manner of Plutarch—who in those he makes always takes care to bring in opposition, or to draw near him, the scene of life in which the men whom he compares have appeared, while he investigates the analogy that subsists between their characters and abilities—I am free to confess, that with regard to all the gifts of nature, in point of genius, and the moral qualities that spring from an elevated mind, the first consul and Cæsar may be the

object

object of a comparison on a biographic scale. But from the admitting these similarities, have these declaimers any right to conclude that there exists the same identity in their views, in the object of their ambition, in the nature of their destiny? Those who do not see the absurdity of such an inference, are entirely ignorant of the difference which marks the career that has opened before those two great men, the scene of their social life in a military and political point of view, together with the accession of local and national circumstances of their situation.

'As merely military men, Cæsar and Bonaparte may be compared: both have vanquished in all the battles which they fought; both have carried their triumphant arms into Europe, Africa, and Asia; both added the discoveries of their genius to the deep resources of art. In the history of the illustrious chiefs both in ancient and modern times, the Roman and the French general can alone be contrasted in a scale of glory, in the greatness and the extent of their plans, in the wonderful celerity of their execution: both ever insured the success of the boldest expeditions by measures of wisdom which seemed to command future events, and supplied the accidental checks of fortune by an inexhaustible stock of resources, which created new means of action against the effects of unforeseen obstacles:—these are the features of similarity which exist between Cæsar and Bonaparte. The only disparity, and which must strike us at first sight, is, that the glory of the one has shone in all its splendor before his attaining the age in which the other was deploring, before the statue of Alexander, his not yet having done any thing to raise his fame. Bonaparte, before attaining the age of thirty years, proved himself the first man of his age; and Cæsar at the age of thirty years was only the first among the men of faction in the forum, and the first debauchee of Rome. Cæsar spent twenty-five years in the fatigues of war and in accomplishing his successes before he established his reputation; the fame of Bonaparte, as rapid as it was early, was gained in less than five years. In short, Cæsar had only to contend when from Rome with generals of no celebrity, with barbarous people and nations unknown, and was indebted for his power solely to the victories he gained over his fellow citizens: on the contrary, it has been the destiny of Bonaparte to subdue nations the most warlike, to vanquish the best disciplined armies, and to overcome the first generals in Europe, and never to have fought but against the enemies of his country.

'But although the military glory of those two generals were perfectly equal and similar, what deduction can be drawn as to an identity in their views? Is not their respective situations immensely different? Are not the passions of the one directly opposite to the temper and the spirit of moderation of the other? Besides, can any comparison be made between the knowledge of the respective ages and the social state of the two countries? Can any analogy exist between the Roman republic, just emerged from the proscriptions of Marius and of Sylla—quite bereft, after the death of Cato, of all that bore the stamp of a Roman character, innundated with soldiers and slaves, unable to repel the numberless hordes of barbarians who every day threatened to invade her provinces, and still more unable to command over the numerous armies which were insufficient to maintain the

the dominion of Rome over the immense extent of her territory—Can any degree of similarity be said to exist between such a republic and the French republic, well organised and circumscribed as to her proper limits; for whom a revenue by far inferior to that which France had before the revolution will be adequate to her expences; who requires a military establishment comparatively less than that of all her neighbours; who is neither oppressed by dignified casts, nor agitated by factions; who has a population enjoying an identity of rights, without slaves or oppressors; whose citizens have a high sense of honour, and just and enlightened ideas of liberty and of laws; and to whom peace only is wanting to resume all the pursuits of industry, to enjoy the advantages which they have gained, and to appreciate all the merit of those wise and liberal institutions which they have framed for themselves.'

This work is uniformly flattering to France, and gloomily prophetic with regard to England: but it evinces such an extent of knowlege, and is written with so much philosophical temper, that it ought not to be treated with indifference. As it may now probably be in contemplation to open some commercial intercourse with France, it behoves us to be well informed respecting her real character, views, and internal state; and though her own account should be received with abatements, it is a species of evidence which ought not to be lightly and contemptuously rejected.

ART. XIV. *An Essay on the Unreasonableness of Scepticism.* By the Rev. J. Hare, A. M. Rector of Coln St. Denys, Gloucestershire, &c. Small 8vo. pp. 300. (No Price marked.) Rivingtons, &c. 1801.

UNDER a dispensation of religion which professes to exercise our Faith, a degree of doubt may be supposed at times to operate on the mind. Bishop Butler, indeed, considers *doubting* as a species of belief, and any other person may with equal justice regard it as a species of Scepticism. The distressed parent recorded in the Gospel, who prayed in these words, "*Lord! I believe, help thou mine unbelief*," manifested a kind of conviction which perhaps is by no means unusual. Divines often assign reasons (as Blair in particular has done in his sermon on "the Imperfect Knowlege of a Future State") for our religious faith being dimmed with surmises; and at others times they urge the necessity of a sacred order, to bring forwards the evidences of revelation, of which they speak as "remote and receding."

If these principles be generally admitted, certain tendencies to unbelief will inevitably discover themselves: yet constant Scepticism, or Pyrrhonism, in the strict sense of the word, may be said to be 'unreasonable,' since the imperfection of faith and knowlege will not authorize us to cherish a state of universal

universal and inveterate doubt. Puzzling difficulties may attach to revealed religion, without proving that it is an idle fable; and if it exhibits the evidence and demonstration which belong to its character and circumstances, we ought so far to be satisfied. Mr. Hare endeavours to shew that this is completely effected; he meets the objector openly; and he discusses those arguments which have been so often adduced by infidels, in justification of their rejection of the Scriptures.

This ingenious and (we hope) useful tract was composed to refute some objections on the subject of revealed religion, which a gentleman suggested to the author in the course of conversation. These objections are classed under four distinct heads. Ist, It was denied that the philosophical and theological knowlege of the Heathen was so defective as to render a particular revelation necessary. IIdly, It was contended to be derogatory to the dignity and majesty of the Deity, to make any such particular revelation: IIIdly. It was doubted whether what is called the Scripture and the word of God was not forged, to answer the sinister views and purposes of man. IVthly, A disbelief was expressed, respecting the possibility of adducing evidence of the truth of revealed religion, sufficient to satisfy the mind of a man whose reason was unprejudiced, and whose understanding was improved and cultivated. The defence of revealed religion, in opposition to these objections, occupies ten chapters. Mr. Hare first particularly examines the philosophy and theology of the Heathens, in order to shew that, after every fair compliment has been paid to them, they evince their inefficiency, and prove the necessity of revelation. He next maintains that the circumstance of a particular revelation involves nothing dishonourable to the Deity, who is not to be considered as governing the moral and natural world only by general laws. He endeavours to prove the insufficiency of man's reason and conscience for perfect information and guidance in spiritual concerns; and the absurdity, since the religion of Christ supplies this defect, of objecting to and rejecting it, because its doctrines are not universally disseminated. He farther contends that it was impossible that any forgery should have been made, or even attempted to be made, in the Scriptures;—that these cannot be made to bend to the sinister views and purposes of man;—and, lastly, that the evidence of revealed religion is such as ought to satisfy the mind of every man whose reason is unprejudiced, however highly his understanding may be improved.

The substance of the last and most important chapter is contained in the following propositions:

First

'First, that revealed religion contains a series of facts of the highest importance necessary for man to know, and yet impossible for him by any exertion of his reason to discover.

'Secondly, that the miracles and prophecies recorded in this revelation possess an evidence calculated to induce a belief in their truth.

'Thirdly, that what is affirmed to be the revealed will of God is propounded to man in that awful and authoritative manner, which might reasonably be expected, if it proceeded from God.

'Fourthly, that the definition given by revelation of the attributes of the Deity is more to the glory of God's great and holy name, and infinitely more satisfactory to the human mind, than that which prevailed in the world previous to the promulgation of the Scriptures.

'Fifthly, that its doctrines have produced that strong and beneficial effect on the minds and manners of those to whom it has been revealed, and who believe in its truth, which it might be supposed a religion proceeding from God would produce.'

This essay displays a considerable degree of reading and ingenuity, and it is agreeably written. Mr. Hare has borrowed much from Dr. Warburton's *Divine Legation*, and acknowleges his obligations: but he differs from Warburton in referring the passage in Job, *I know that my Redeemer liveth*, &c. to Christ and the Resurrection.—We consider the work as a pleasing compilation, which, if insufficient to convince every infidel, will be perused with satisfaction by the Christian, and will induce him to prize the treasures of wisdom and knowlege which are contained in the books of the Old and New Testament. It is elegantly printed, at the Oxford University Press.

ART. XV. *The Works of the Rev. Jonathan Swift, D.D.* Dean of St. Patrick's, Dublin, arranged by Thomas Sheridan, A.M. with Notes Historical and Critical. A New Edition in Nineteen Volumes; corrected and revised by John Nichols, F. S. A. Edinburgh and Perth. 8vo. 7l. 12s. (Large Paper, 11l. 8s.) Boards. Johnson, &c. &c. 1801.

IT was observed in a volume published in the year 1789 *, and which was intended as a supplement to Mr. Sheridan's edition of Dean Swift's works †, that "whenever a COMPLETE EDITION shall be formed of Swift's writings, it must be by an accurate comparison of the seventeen volumes published by Mr. Sheridan, with the twenty-five volumes in the editions of Dr. Hawkesworth and Mr. Nichols. When that is done, the present volume will form an interesting part, and till then it may be considered either as an eighteenth volume of the one edition, or as a twenty-sixth of the other."—Much use of this volume has

* M. R. *N. S.* vol. i. p. 1. † M. R. vol. lxxii. p. 321.

been made by the present editor; as also of the two volumes printed by himself as a continuation of Dr. Hawkesworth's edition; and of Literary Relics, published by Mr. Berkeley *. In his advertisement to the reader, Mr. Nichols explains what is to be found in this impression:

'In presenting to the publick a new edition of the works of so well-known and popular a writer as Dr. Swift, it would be equally unjust and invidious to withhold the preliminary observations of men high in esteem for critical sagacity, who on former occasions have not disdained to undertake the office of ushering the dean's writings into the world. These, therefore, will be found collected into one point of view at the beginning of the second volume.

'From a large accumulation of useful materials (to which the present editor had contributed no inconsiderable share, and to which in 1779 he annexed a copious index to the dean's works, and a chronological list of the epistolary correspondence) a regular edition in seventeen volumes was in 1784 compiled by the late Mr. Sheridan; who prefixed an excellent life of the dean, which no man was better qualified than himself to undertake, and which renders it unnecessary to enter farther on that subject, than merely to observe, in the words of a late worthy friend †, that, "if we deduct somewhat from report, which is apt to add to the oddities of men of note, the greatest part of his conduct may be accounted for by the common operations of human nature.—'*Choler*,' lord Bacon observes, 'puts men on action; when it grows adust, it turns to melancholy.' In Swift, that humour seems to have been predominant; governed, however, even in his younger days, by a fund of good sense, and an early experience of the world. He was thrown, luckily, in the prime of life, into the family of a great personage, where he had the happiness of an interview with a monarch; from whence he had reasonable hopes of satisfying his towering ambition. But he found them followed by nothing but disappointment. In a course of years, honours seemed a second time to make their court to him. He came into favour with a prime minister under another reign, even when different principles prevailed from those which guided his former patron; a rare felicity! which, however, in the event, served only to convince him, that he was banished to Ireland for life, and that all hopes were cut off of his rising, even there, any higher than the deanery. What would one of his parts and wit do in such a situation, but drop mankind as much as possible, especially the higher class of it, which to a man of humour is naturally a restraint; where, at best, as he observes, the only difference is, to have two candles on the table instead of one? What, I say, would such a one do, but cultivate an acquaintance with those who were disappointed like himself? what but write compliments on ladies, lampoons on men in power, sarcasms on human nature, trifle away life between whim and resentment, just as the bile arose or subsided? He had sense, and I believe religion,

* M. R. *N. S.* vol. iii. p. 241.

† Mr. Bowyer, the justly celebrated printer.'

enough

enough to keep him from vice; and, from a consciousness of his integrity, was less solicitous about the appearances of virtue, or even decency, which is often the counterfeit of it. The patriot principle, which he had imbibed in queen Anne's reign, lurked at the bottom of his heart; which, as it was more active in those days than since, sometimes roused him to defend the church, and Ireland his asylum, against any encroachments.—View him now in his decline. Passions decay, and the lamp of life and reason grows dim. It is the fate of many, I may say most geniuses, who have secluded themselves from the world, to lose their senses in their old age; especially those who have worn them out in thought and application. Providence, perhaps, has therefore ordained, that the eyes, the inlets of knowledge, should be impaired, before the understanding, the repository of it, is decayed; that the defects of the former may protract the latter. Few of us are enough sensible how much the conjugal tie, and the several connexions which follow from it, how much even domestick troubles, when surmountable, are the physick of the soul; which, at the same time that they quicken the senses, preserve them too."

'Not wishing to trouble the publick with any more *last words* of Dr. Swift; the editor contented himself with writing in the margin of his own books such particulars as occurred relative either to the dean, or to his writings; a circumstance which now enables him to supply several matters which had escaped Mr. Sheridan's observation, and to elucidate some passages which were left unexplained *. Careful, however, not to interfere with the general arrangement of the last edition; what has been done to the seventeen volumes, though attended with no small labour, it is useless to the general reader to point out. To the critical collator, it would be superfluous.

'For the principal part of the contents of the eighteenth and nineteenth volumes, the Editor is alone responsible. The authority on which the miscellaneous tracts are adopted is in general given; and the articles in the Epistolary Correspondence sufficiently speak for themselves, and need no apology. Some of these are now first printed from the originals; and "Letters written by wise men," says an experienced writer, "are of all the works of men, in my judgment, the best †."

'One advantage at least this edition possesses: a complete general Index, compiled by a Gentleman to whom the revision of the whole work at the press has been consigned by the proprietors, and whose kind attention has much facilitated the labours of the editor.

'For the critical notes the reader is almost wholly indebted to the late Mr. Sheridan. Those which are historical are selected from the former publications of lord Orrery, Dr. Delany, Dr. Hawkesworth, Deane Swift, esq., Mr. Bowyer, Dr. Birch, Mr. Faulkner, and the present editor. J. NICHOLS.'

'* Neither Mr. Sheridan, nor any other of the dean's biographers, has noticed, that he once possessed the prebend of Dunlavin; see vol. xi. pp. 76, 259.'

'† Bacon, de Augment. Scientiarum.'

In the two volumes, for the contents of which Mr. Nichols represents himself as particularly responsible, we find several pieces which are avowedly not the Dean's productions; and many of which proceeded from the pen of Mrs. Manley, the celebrated author of the Atalantis. They find a place with some propriety, however, in the present work, because they were written in consequence of suggestions from Swift, or had been revised and corrected by him.—We have also an additional Drapier's letter, which bears strong internal marks of having been written by Lord Chesterfield, and was considered as his production by Dr. Maty.

In reviewing a new edition of an author whose works have been so frequently published and are so well known as those of Dr. Swift, who may justly be considered as a classic in our language, we can do little more than state the contents of each volume; afterward presenting to our readers some of the new matter, to enable them to form an opinion of the value of the additions. As Mr. Nichols has very properly mentioned the different sources from which he has derived his new materials, we are enabled to determine the degree of authority belonging to each contribution.

The first volume contains the life of Dr. Swift by Mr. Sheridan, with memoirs and anecdotes of the Dean, extracted from the former publications by Dr. Delany and others:—some particulars concerning him, taken from Mrs. Pilkington's Memoirs:—Conclusion:—Anecdotes of the Family of Swift:—a fragment written by Dr. Swift:—His Will:—Pedigree of the younger Branch of the Swifts of Yorkshire.—Vol. II. includes a general Preface, giving a History of those Editions which preceded the present:—a Tale of a Tub:—The Battle of the Books:—a Discourse concerning the mechanical Operation of the Spirit, a fragment:—The History of Martin:—A Project for the universal benefit of Mankind:—A Discourse of the Contents and Dissensions between the Commons and Nobles in Athens and Rome:—The Sentiments of a Church of England Man, &c.:—An Argument to prove that the Abolition of Christianity in England may be attended with some Inconveniences;—and a Project for the Advancement of Religion, &c.—Vol. III. contains—The Examiner:—Some Advice to the Members of the October Club:—The public Spirit of the Whigs:—The Conduct of the Allies, and of the late Ministry, &c.—and some Remarks on the Barrier Treaty. In the IVth Vol. we are presented with the History of the four last Years, &c.—Free Thoughts on the present State of Affairs:—Memoirs relating to the Queen's Ministry in 1710.—An Inquiry into the Behaviour of the Queen's last Ministry:—Some Considerations on the Conse-

quences hoped and feared from the Queen's Death:—A Preface to Burnet's Introduction;—and a Letter on the Sacramental Test.—The Vth Vol. comprehends—A Tritical Essay:—Predictions for the Year 1708, by J. Bickerstaff:—An Answer to ditto:—An Account of the Death of Partridge:—Squire Bickerstaff detected:—A Vindication of Bickerstaff:—Merlin's Prophecy:—A Meditation on a Broomstick:—A Proposal for correcting, &c. the English Tongue:—A Letter to a young Clergyman:—An Essay on the Fates of Clergymen:—Essay on modern Education:—A Letter to a very young Lady on her Marriage:—The wonderful Wonder of Wonders:—The Wonder of all the Wonders:—Tatlers:—Spectator, No. 50:—Intelligencers:—Hints towards an Essay on Conversation:—Advice to a young Poet:—Some Arguments against enlarging the Power of Bishops:—The Presbyterian's Plea of Merit:—The Advantages proposed by repealing the Sacramental Test:—Queries relating to the Test:—Reasons offered to Parliament for repealing it:—Character of Lord Wharton *:—Remarks on a Letter to the Lords of the Committee appointed to examine Gregg:—A new Journey to Paris:—The Importance of the Guardian considered, &c.:—Thoughts on various Subjects;—and an Essay on National Rewards.—VIth Vol.:—Gulliver's Travels.—VIIth Vol. Poems.—VIIIth Vol. Poems:—Polite Conversation:—Decree for concluding the Treaty between Dr. Swift and Mrs. Long:—Proposals for the Regulation of Quadrille:—Advertisement for the Honour of Ireland:—Blunders of Quilca:—*Ars punica*:—The original of Punning:—From my much-honoured Friend at Heldelville (Dr. Delany):—The History of Poetry;—and an Essay on English Bubbles.—The IXth Vol. contains the Drapier's Letters, and the Pamphlets relative to them:—A Vindication of Lord Carteret:—Considerations on two Bills relating to the Clergy:—A Proposal for paying the National Debt:—An Examination of Abuses in Dublin:—A Proposal for preventing the Children of the Poor in Ireland from being a Burden to their Parents:—The last Speech of Ebenezer Elliston:—The Story of an injured Lady:—The Answer to ditto:—An Answer to the Craftsman;—Proposal that the Ladies should wear Irish Manufactures:—A Letter to the Archbishop of Dublin concerning the Weavers:—Answer to several Letters from unknown Persons:—The Dean's Speech to the Lord Mayor and Aldermen:—The Swearer's Bank:—Maxims controlled in Ireland:—Advice to the Freemen in

* It would be no unprofitable employment to compare this character of the Earl, with the deservedly celebrated delineation of Pope.

Dublin:—Considerations on the Choice of a Recorder:—The humble Petition of the Footmen in Dublin;—and a Proposal for giving Badges to the Beggars.

The Xth Vol. comprehends 12 Sermons:—Prayers for Mrs. Johnson:—Thoughts on Religion:—On Collins's Discourse on Free-thinking:—A Letter, &c. on choosing a Speaker:—Thoughts on the Repeal of the Test:—Treatise on Good Manners:—On the Death of Mrs. Johnson:—Character of Mrs. Howard:—Ditto of Primate Marsh:—Thoughts on various Subjects:—*Bons Mots* de Stella:—Reasons against the Bill for settling the Tithe of Hemp, &c.:—An Account of the Court of Japan:—A Letter on Maculla's Project.—A Letter to the Writer of the Occasional Paper:—Of public Absurdities in England:—Remarks on Burnet's History;—and Memoirs of Captain J. Creighton.—Vols. XI, XII, XIII, and XIV. contain Letters to and from the Dean.—Vol. XV. is occupied by the Journal to Stella.—Vol. XVI. Fragment of the History of England:—Directions to Servants:—The Duty of ditto:—Remarks on a Book entitled *the Rights of the Christian Church*:—On the Universal Hatred against the Clergy:—An Account of a pestilent Neighbour:—A punning Letter to Lord Pembroke:—Ditto:—A Letter to the King at Arms:—Ditto to Mrs. S. Neville:—On barbarous Denominations in Ireland:—On giving Badges to the Poor:—Considerations about maintaining the Poor:—The humble Representation of the Clergy of Dublin:—Of the Education of Ladies:—Of the Antiquity of the English Tongue:—Answer of Pulteney to Walpole:—An Appendix to the Conduct of the Allies:—A Vindication of E. Lewis:—Thoughts on Free-thinking:—Hints on Good Manners:—Resolutions for Old Age:—Laws for the Dean's Servants:—Of mean and great Figures made by several Persons:—Preamble to Harley's Patent:—Remarks on Bishop Fleetwood's Preface:—Observations on Heylin's History:—Prefaces and Dedications to Sir W. Temple's Works;—and Remarks on Gibbs's Psalms.—In the XVIIth Vol. are contained—Martinus Scriblerus:—A Key to the Lock:—Memoirs of P. P. Parish Clerk:—History of John Bull:—On the Art of political Lying:—Reasons offered against examining Drugs:—Humble Petition of the Colliers:—It cannot rain but it pours:—Narrative of the Frenzy of John Dennis:—An Account of the Poisoning of E. Curl:—Farther Account of the Condition of E. Curl:—Of the Circumcision of E. Curl:—God's Revenge against Punning:—A wonderful Prophecy:—The Country Post:—A faithful Narrative of what passed in London, &c.—Thoughts on various Subjects;—and several different Pieces of Poetry.—Vol. XVIIIth includes a true Narrative of what passed at Guiscard's

Guiscard's Examination:—The present State of Wit:—A learned Comment on Hare's Sermon:—A new Vindication of the Duke of Marlborough:—A true Relation of the Facts of the intended Riot on Queen Elizabeth's Birth-day:—The new way of selling Places at Court:—Some Reasons to prove that no one is obliged, by his Principles as a Whig, to oppose the Queen:—A supposed Letter from the Pretender to a Whig Lord:—A pretended Letter of Thanks from Lord Wharton to the Bishop of St. Asaph:—A modest Inquiry into the Reasons of the Joy expressed on the spreading of a Report of her Majesty's Death:—The Right of Precedence between Physicians and Civilians:—Tatlers, from Vol. V.—The Examiner, No. 46:—Spectator, No. 475: Passage in it by Swift:—Character of Herodotus:—Sketch of the Character of Aristotle:—Remarks on the Characters of the Court of Queen Anne:—Various Letters, and additional Poems.—The XIXth Vol. is composed of Letters to and from various Persons:—Observations on the Case of the Woollen Manufacturers of Dublin:—On the Bill for the Clergy residing on their Livings:—A Narrative of the Attempts made by the Dissenters of Ireland for a Repeal of the Test:—The Drapier's Letter, 1745:—Character of Swift after his Death:—Johnson's Character of Swift's Writings *:—Extracts from Berkeley's Life of Swift:—Swift's Memorial to the Queen:—Letter to the Bishop of Meath:—Ditto to Mr. Jackson:—Swift's Character of Dr. Sheridan;—and a general Index.

We have been thus minute in enumerating the contents of these volumes, both because they display the variety and extent of the Dean's productions, and because the statement will

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* The prejudice which Dr. Johnson entertained against Swift is well known; and, in the character here preserved, it betrayed him into an obvious inconsistency. The Doctor observes:

"In his economy he practised a peculiar and offensive parsimony, without disguise or apology. The practice of saving being once necessary, became habitual, and grew first ridiculous, and at last detestable. But his avarice, though it might exclude pleasure, was never suffered to encroach upon his virtue. He was frugal by inclination, but liberal by principle; and if the purpose to which he destined his little accumulations be remembered, with his distribution of occasional charity, it will perhaps appear, that he only liked one mode of expense better than another, and saved merely that he might have something to give. He did not grow rich by injuring his successors, but left both Laracor and the Deanery more valuable than he found them.—With all this talk of his covetousness and generosity, it should be remembered, that he was never rich. The revenue of his deanery was not much more than seven hundred a year."

How could that œconomy, practised too by a person *who was never rich*, become detestable, which was never suffered to encroach on virtue; and which suggested the idea that the party preferred one mode of expence to another, *and saved merely that he might have something to give?*

enable our readers to compare this edition with any which they may possess, and to discover what advantages it can boast, either in point of new matter or in the arrangement of old materials.

We shall now transcribe the Dean's Ode to King William on his Successes in Ireland; and two Letters, the one addressed to the Bishop of Meath, and the other to the Rev. Mr. Jackson; as specimens of the additions to be found in this edition:

'ODE * TO KING WILLIAM, ON HIS SUCCESSES IN IRELAND.

'To purchase kingdoms, and to buy renown,
Are arts peculiar to dissembling France;
You, mighty monarch, nobler actions crown,
And solid virtue does your name advance.

'Your matchless courage with your prudence joins
The glorious structure of your fame to raise;
With its own light your dazzling glory shines,
And into adoration turns our praise.

'Had you by dull succession gain'd your crown
(Cowards are monarchs by that title made),
Part of your merit Chance would call her own,
And half your virtues had been lost in shade.

'But now your worth its just reward shall have:
What trophies and what triumphs are your due!
Who could so well a dying nation save,
At once deserve a crown, and gain it too!

'You saw how near we were to ruin brought,
You saw th' impetuous torrent rolling on;
And timely on the coming danger thought,
Which we could neither obviate nor shun.

'Britannia stripp'd of her sole guard, the laws,
Ready to fall Rome's bloody sacrifice;
You straight stepp'd in, and from the monster's jaws
Did bravely snatch the lovely, helpless prize.

'Nor this is all; as glorious is the care
To preserve conquests, as at first to gain:
In this your virtue claims a double share,
Which, what it bravely won, does well maintain.

' * This Ode, which had been long sought after without success, was first ascertained to be Swift's in the Select Collection of Poems, published by J. Nichols, 1778, vol. iv, page 303. That it is the dean's, there is not the least doubt. He refers to it in the second stanza of his "Ode to the Athenian Society," and expressly marks it by a marginal note, under the title of "The Ode I writ to the king in Ireland." See "The Gentleman's Journal, July, 1692," page 13.

' Your

'Your arm has now your rightful title show'd,
An arm on which all Europe's hopes depend,
To which they look as to some guardian God,
That must their doubtful liberty defend.

'Amaz'd, thy action at the Boyne we see!
When Schomberg started at the vast design.
The boundless glory all redounds to thee,
Th' impulse, the fight, th' event, were wholly thine.

'The brave attempt does all our foes disarm;
You need but now give orders and command,
Your name shall the remaining work perform,
And spare the labour of your conquering hand.

'France does in vain her feeble arts apply,
To interrupt the fortune of your course:
Your influence does the vain attacks defy
Of secret malice, or of open force.

'Boldly we hence the brave commencement date
Of glorious deeds, that must all tongues employ;
William's the pledge and earnest given by fate
Of England's glory, and her lasting joy.'—

*** *The two following unprinted Letters of the Dean were communicated to the Editor, by the Rev.* JOHN WILLIAMS *of* Llanrwst, *while the present Sheet was actually in the Press.*

'TO THE BISHOP OF MEATH *.

May 22, 1719.

'I had an express sent to me yesterday by some friends, to let me know that you refused to accept my proxy, which I think was in a legal form, and with all the circumstances it ought to have. I was likewise informed of some other particulars, relating to your displeasure for my not appearing. You may remember if you please, that I promised last year never to appear again at your visitations; and I will most certainly keep my word, if the law will permit me: not from any contempt of your lordship's jurisdictions, but that I would not put you under the temptation of giving me injurious treatment, which no wise man, if he can avoid it, will receive above once from the same person.

'I had the less apprehension of any hard dealing from your lordship, because I had been more than ordinary officious in my respects to you from your first coming over. I waited on you as soon I knew of your landing. I attended on you in your first journey to Trim. I lent you a useful book relating to your diocese; and repeated my visits, till I saw you never intended to return them. And I could have no design to serve myself, having nothing to hope or fear from you. I cannot help it, if I am called of a different

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" * Successit Joannes Evans [Episcopus Bangorensis], consecrationis ritibus initiatus, quarto Januarii 1701: anno 1715 ad Episcopatum Meidensem in Hibernia translatus." Godwin, de Præsulibus Angliæ, Cantab. 1742, fol.

party

party from your lordship: but that circumstance is of no consequence with me, who respect good men of all parties alike.

'I have already nominated a person to be my curate, and did humbly recommend him to your lordship to be ordained, which must be done by some other bishop, since you were pleased (as I am told) to refuse it: and I am apt to think you will be of opinion, that when I have a lawful curate, I shall not be under the necessity of a personal appearance, from which I hold myself excused by another station. If I shall prove to be mistaken, I declare my appearance will be extremely against my inclinations. However I hope that in such a case, your lordship will please to remember in the midst of your resentments that you are to speak to a clergyman, and not to a footman.—I am

'Your lordship's most obedient, humble servant,

JONATHAN SWIFT.'

'TO THE REV. MR. JACKSON AT GALLSTOWN *.

Dublin, Oct. 6, 1721.

'I had no mind to load you with the secret of my going, because you should bear none of the blame. I talk upon a supposition, that Mr. Rochfort had a mind to keep me longer, which I will allow in him and you, but not one of the family besides, who I confess had reason enough to be weary of a man, who entered into none of their tastes, nor pleasures, nor fancies, nor opinions, nor talk. I baited at Clencurry, and got to Leslip between three and four, saw the curiosities there, and the next morning came to Dublin by eight o'clock, and was at prayers in my cathedral. There's a traveller. I forgot a long treatise copied by my Irish secretary, which I lent Clem. Barry—Pray get it from him, and seal it up, and keep it, till you get a convenience of sending it. Desire lady Betty to give you the old silver box that I carried the comfits in; it belongs to poor Mrs. Brent, and she asked me for it with a sigh. You may trust it with Arthur. You are now happy, and have nobody to tease you to the oar or the saddle. You can sit in your nightgown till noon without any reproaches.

'I left a note for you with James Doyl, with commissions which I hope you will fulfil, though you borrow the money; I will certainly be out of your debt in all articles between us, when you come to town, or before, if you draw a bill upon me, for now I have money, and value no man. I am told your tribe here is all well, though I have seen none but Jack Jackson.

'Farewell, go to cards, and lose your money with great gravity,

'My service to all your girls.

'I gave James Doyl two crowns, and a strict order to take care of [my / our] gray colt, which I desire you will second.

'I had a perfect summer journey, and if I had staid much longer, I should have certainly had a winter one, which, with weak horses and bad roads, would have been a very unpleasant thing.'

'* Copied from the original in the possession of two Irish ladies of the name of Shenton (daughters of a late precentor of Christ Church, Dublin.)'

By

By such persons as are unprovided with a collection of Swift's Works, this edition will doubtless be preferred to all that have preceded it: but the additions here introduced appear too inconsiderable to induce those who possess Hawkesworth, or Sheridan, to exchange them for the present. The work is handsomely and correctly printed, and is ornamented by a portrait of the Dean; which, however, is not so well executed as the publication seemed to demand.

MONTHLY CATALOGUE,
For FEBRUARY, 1802.

BLAGDON CONTROVERSY.

Art. 16. *An Address to Mrs. Hannah More*, on the Conclusion of the Blagdon Controversy. With Observations on an anonymous Tract entitled 'A Statement of Facts.' By Thomas Bere, M. A. Curate of Blagdon. 8vo. 2s. Robinsons. 1801.

NOTWITHSTANDING the conviction which had passed in the mind of Mr. B.'s Diocesan, that the Curate of Blagdon had been hardly used, in consequence of which he had been reinstated in his former situation, yet it seems to have occurred to Mr. Bere that justice to his *injured Character* required something farther to be said on the subject. Accordingly, he here enters on a retrospective view of the whole business, lately the subject of so much controversy; and in the course of his ample statement, he earnestly expostulates with Mrs. H. More, whom he considers as the main spring and grand mover of what he deems his unjust persecution.—On the whole, it seems to us impossible for an impartial *Byestander* to read this very circumstantial account, without being convinced that Mr. B. has had but too much reason for the complaints which he has laid before the Public.

Art. 17. *The Force of Contrast*; or, Quotations, accompanied with Remarks submitted to the Consideration of all who have interested themselves in what has been called the Blagdon Controversy. 8vo. 6d. Cadell jun. and Davies.

The anonymous author of this Reply to Mr. B.'s "*Address*," &c. appears to have resolved that he shall not have the last word in the Blagdon Controversy. Accordingly, he also enters on a critical review of what Mr. Bere has published in support of his own side of the question; in order to convict him of a number of material inaccuracies, misrepresentations, and self-contradictions, &c. &c.—It may be very true that Mr. B. (under the agitations, the feelings, and the critical circumstances which he must have experienced in so provoking a contest,) may have somewhat "*committed*" himself, in his statements, and in his defensive observations on the conduct of his adversaries: but, still, with regard to the substantial merits of this Holy War, we are persuaded that the candid and impartial Public will rest satisfied that the Curate of Blagdon has *acted* uprightly and conscientiously in regard

regard to his proceedings respecting the management of the Sunday-school at that place; and that he was by no means well requited for his vigilance by the loss of his curacy and the attack on his character.

Art. 18. *Truths, respecting Mrs. Hannah More's Meeting-Houses,* and the Conduct of her Followers; addressed to the Curate of Blagdon. By Edward Spencer *. 8vo. 2s. Robinsons.

This bold, unhesitating Controversialist warmly (very *warmly*, indeed!) espouses the cause of Mr. Bere; with which he most zealously and ardently connects the interests and even the *safety* of our established Church. From the abilities of the writer, and the great extent of the ground which he has taken, his publication will, perhaps, be considered as deserving to rank with the most important of those to which the Blagdon Controversy has given existence.—Mrs. More is here attacked, by this "discourteous Knight," (as CERVANTES would express it) with a degree of severity, of which no adequate idea could be communicated to our readers but by laying before them the whole contents of the pamphlet: for which we have neither room nor inclination. That ingenious Lady will doubtless regard Mr. Spencer as the most formidable of her antagonists; and the *Non-descripts*, as the Methodists of the present day are now styled, may possibly find it difficult to repel the force and vigour of his manifold keen and cutting animadversions.

AMERICAN AFFAIRS.

Art. 19. *Communications concerning the Agriculture and Commerce of the United States of America:* being an Auxiliary to a Report made by William Strickland, Esq. of York, to the Board of Agriculture, on the Queries wherewith he was charged on his Tour to that Continent. By William Tatham. 8vo. pp. 153. 4s. sewed. Ridgway. 1800.

Our account of the 2d volume of Communications to the Board of Agriculture (see M. R. vol. xxxiv. p. 166. N. S.) contained some notice of Mr. Strickland's paper, to which this pamphlet is offered as an essential supplement. Mr. S.'s answers to the Queries with which he was charged seemed to us fair and satisfactory: but Mr. Tatham, having resided twenty-five years in America, deems himself fully qualified to oppose some of the positions advanced by that Gentleman, whose residence there was only for the short space of two years; and though his language be diffuse and incorrect, his observations merit a comparison with those alleged facts to which they professedly apply. He has certainly thrown some additional light on the agriculture, commerce, domestic trade, and private life of the inland inhabitants of the United States.

In Mr. Tatham's opinion, Mr. Strickland did not give a satisfactory answer to the following questions: *The husbandry of every country depending mostly on the market for cattle, sheep and wool, how far is the bad culture of America owing to the want of them? Is there a demand for beef, mutton, and wool, in any quantity for exportation, or otherwise?*

* The pamphlet is dated, in the conclusion, 'Wells, Jan. 21.'

And

And how far does the existence of these circumstances in the vicinity of large towns remedy such bad cultivation? It is here observed that American Husbandry is not much affected by towns; and that the demand of the large towns is not an index of the magnitude of the supply. Mr. T. adverts to the influence of domestic consumption, to the state of household manufactures, and to the practice of *trucking*, *swapping*, or bartering, which supersedes in a great measure the necessity of a *circulating medium*. This picture of American home trade is amusing; and, as Mr. T. is well acquainted with their manners, we take it for granted that we may depend on its accuracy:

'As the easy reared horse of America (and even him habit continues to import from England, notwithstanding many advantages of superior propagation) affords himself and rider an easy and agreeable mean of transfer to every little neighbouring race-ground, or some such place of frequent meetings, amongst some classes of the people the custom has followed of converting every little casual convention of this kind into a sort of fair for buying and selling; and for exchanging surplus commodities, which are frequently bartered in kind. Sometimes several sorts are given for a horse or cow, or several of these for a piece of land, &c. without the intervention of any circulating coin.

'This species of traffic is termed *trucking* or *trading*; and, at some places, you are thus asked (in local phrase and expression) to *truck* or *trade* for a horse, a cow, or a little *tackie*, &c. (which last term signifies a poney or little horse of low price). Or you are perhaps told, that such a one wishes to give you *trade* for your horse: this bargain is considered to imply value for value, at a fair price set upon various articles agreed upon; sometimes settling this price by mutual agreement of the parties, and at other times having recourse to what is called *sending out*: for example, *I will truck for your horse, with such and such articles, and send out.* If the party proposed to, agrees to this proposition, each party chooses an indifferent bystander, the two examine the horse and the articles to be exchanged (of all of which there is a good general knowledge throughout the southern states). These arbitrators then retire, and report the prices affixed on their return to the company, always fixing the forfeit to be paid in punch, &c. to the company, by the party who refused to abide by the award; which is optional in either, on paying the forfeit to the company. If the bargain takes place, both parties are almost sure to *treat*, and, perhaps, many more of the company will do the same; which creates a great deal of mirth and good humour among all but those who happen to be, sometimes, disposed to interrupt rural harmony with high-bred airs.

'Sometimes two *black* balls and two *white* ones are put into a hat: if both take white balls the bargain is fixed in all events, let who may lose by it, for this optional ceremony precedes the report; if both take *black* balls, both must treat the company; if one *black* and the other *white*, the black pays for the punch.

'In some cases the consenting party draws a straw from the hand of the referees; if he gets the longest straw, he is at option on the disclosure of terms; if he gets the short one, he is bound. If he refuses

refuses *at option*, he pays the *punch*: the proposing party is bound *ab initio*.

'Such are the *merry* laws of horse-swapping and trucking: I am thus particular in regard to them, not merely on the ground of novelty. They are intimately related to the doctrine of supply and demand, which they tend to elucidate; and they form a strong link in those benevolent maxims of hospitality, which I hope never to see the Americans abridge.'

Mild strictures and gentle opposition prevail, for the most part, throughout this pamphlet: but, in the conclusion, Mr. T. feels himself bound, by his regard for the reputation of the *back-woodmen*, (among whom he classes himself) to offer, with a most solemn appeal to the God of truth, a flat denial of Mr. S.'s statement. Having calmly considered the passage which appears to have agitated every nerve of Mr. T.'s frame, we are inclined to think that he has partly misconceived Mr. S.'s meaning; and that the latter did not intend to include the whole community beyond the mountains (estimated at 500,000 persons) in the class of *culprits and savage back-woodmen*, but those only who *emigrate to the frontiers* of those states which are beyond the mountains (Kentucky and Tennassee); because these individuals are described as "frontier-men voluntarily sinking into barbarism out of a state of civilized life." The whole people of the well-organized and flourishing state of Kentucky could never imagine that they were meant to be included in this description; since it evidently applies to a *particular set* of individuals, who voluntarily occupy the intermediate space between barbarism and civilization; and who, while they seem to be the outcasts of the world, are the instruments of extending the boundaries of civil improvements. We have often heard a similar account of these men in America, who may be termed Pioneers of the regular settlers in the back countries: but Mr. T. positively pronounces this to be a calumny, and presents himself as a specimen of the rest: (*ab uno disce omnes*): '*What I am*, (says he) *are the great bulk of the frontier men also.*' If this be the case, it is a pity that they should be employed merely in clearing wildernesses, and in encountering savages.

Art. 20. *Communications concerning the Agriculture and Commerce of America:* containing Observations on the Commerce of Spain with her American Colonies in Time of War. Written by a Spanish Gentleman in Philadelphia, in the Year 1800. With sundry other Papers concerning the Spanish Interests. Edited in London by William Tatham. 8vo. 2s. 6d. Ridgway.

The editor of this pamphlet observes, very justly, that 'it must be interesting to the people of a great commercial and maritime power, to know what the people of other countries are doing, to the end that they may better regulate their concerns at home;' and on this ground, he lays before the British public a Spanish Gentleman's view of the Agriculture of America, and of the nature of the commerce of Spain with her colonies. While the remarks here suggested particularly merit the attention of the writer's countrymen, they display such expansion of mind and good sense as must render them ge-

nerally acceptable. He strongly reprobates the decree of the court of Spain, 20th of April 1799, which excludes neutral vessels from the ports of Spanish America; points out its bad tendency, in various respects; and recommends its modification. Though a friend to commerce, he declares his enmity to monopoly; and though writing with respect to the land of gold and silver, he pronounces Agriculture to be without doubt its richest mine. Lest his remarks should be suspected of originating in selfish motives, he assures us that he is no trader, and that he does not possess an inch of land in the colonies.

To these observations are subjoined an account of the Country of Onachita, in Louisiana; particulars respecting the Havanna and the island of Cuba; and the Caracas, *Terra Firma*, Province of Venezuela, &c.

Our Geographers should look to these accounts.

AGRICULTURE.

Art. 21. *Gleanings from Books on Agriculture.* 8vo. pp. 200. 4s. Boards. Johnson. 1801.

Literary distillation, if judiciously conducted, is often a very commendable process; since by this mode the quintessence of bulky volumes is condensed into a very narrow space. The books which have been put into the still, on the present occasion, are—The General County Views drawn up for the Board of Agriculture—Transactions of the Society for the Encouragement of Arts, &c.—Bath Agricultural Society Papers—Marshall's Rural Economy—Young's Tour—Hunter's Georgical Essays—Curtis's Observations on British Grasses—and Withering's Botanical Arrangements.

From these works, the compiler has extracted a great variety of information, which he has arranged in alphabetical order under distinct heads, from *Alder* to *Yams*. We think that the publication will be very useful to agriculturists. It may be considered as a concise Farmer's Dictionary.

Art. 22. *An Address to the Board of Agriculture*, on the Subject of Enclosures and Tithes. By the Rev. Samuel John Nash, LL.B. Vicar of Great Tew, Oxfordshire. 4to. 2s. 6d. Kirby.

Many of the Clergy are convinced of the expediency of some arrangement respecting Tithes. The annihilation of this impost in France greatly alters the state of Agriculture in Europe, and it becomes a matter of policy in us to consider whether this tax on the produce of the soil can be safely continued. There is peculiar reason for saying at this period, "Time is a great innovator;" and Mr. Nash allows that, in the discussion of the subject of tithes, we must not start at innovation. He is persuaded that some means must be provided instead of taking them in kind: but he recommends neither a money payment nor a Corn-Rent. His wish is to obliterate the very idea of Tithes; and to have the Clergy put in possession of land equal in value to their Tithes, which they may hold for life as private independant property. This scheme appears reasonable on the general principle: but the execution of it may be clogged with difficulties.

culties. Allowing it to be practicable, however, is it equitable that a seventh part of the whole land of a country should be assigned to the Clergy, who constitute so small a proportion of the Community? The Ministers of Religion might be maintained in great comfort and respectability, at much less expence.

Mr. Nash is of opinion that, in the inclosure of waste commonable land, an opportunity offers for getting rid of tithes: but his remarks relative to inclosures are very general and concise.

Extracts are added from the author's Notes on Agriculture, (unpublished,) which on the whole are judicious, but marked by some singularities: for instance; the Larch, of which the timber has been said to be so valuable, is here called an Ornamental Weed.

MATHEMATICS, &c.

Art. 23. *A Practical Introduction to Spherics and Nautical Astronomy.* By P. Kelly. 2d Edition. 8vo. 8s. Boards. Johnson, &c. 1801.

In our 22d volume, p. 207, the first edition of this work was reviewed with commendation; and time, which alters many things, has not altered our opinion. The additions to this new impression are, Questions for Exercise annexed to each rule, Examples on double Altitudes, an Investigation of the author's new Projection for the Longitude; and an Appendix on the Use and Management of Time Keepers.

Art. 24. *Four Essays on Practical Mechanics, &c.* By Thomas Fenwick, Coal Viewer. 8vo. 3s. sewed. Mawman.

The design of this publication is to assist civil engineers and millwrights in calculating the effects of machines. The author has not given any algebraical demonstrations, but, after a slight discussion of the principles on which his calculations have been founded, has added tables relative to the subjects introduced.

The 1st and 2d Essays treat on Water-mills, and on the Steam Engine. In the third, on Mills, the author says that, in order to form a set of tables to shew the effect of a given quantity of water on an overshot wheel of a given side, he made numerous experiments on some of the best mills for grinding corn. Practical observation is doubtless a shorter, and in a certain sense a surer method of arriving at the truth than theoretical calculation: but, in constructing machines, &c. both ought to be employed, and to render each other mutual assistance.—The 4th Essay contains some pertinent and valuable observations on the Simplification of Machinery.

NAVAL AFFAIRS.

Art. 25. *The British Mariner's Vocabulary;* or, Universal Dictionary of Technical Terms and Sea Phrases, used in the Construction, Equipment, Management, and Military Operations of a Ship. By J. J. Moore. Illustrated with Copper-plates. 12mo. 4s. 6d. Boards. Hurst. 1801.

A short preface informs the reader that, in 'compiling the work before us, 'the editor has collected not only the most valuable part of

of what has already been published in the English language, but has also consulted the best French authors on the subject, adding thereto many observations, which during a long service in the *Royal Navy* he has been enabled to make.'—The explanations appear to us to be clear and concise. Many of them are copied from *Falconer's Marine Dictionary;* and indeed it is for the use of those who find that work too expensive, that Mr. Moore has chiefly intended his Vocabulary. It is accompanied with eight plates, neatly engraven, and well designed for the purpose of illustration.

EDUCATION.

Art. 26. *Sheridan's Pronouncing and Spelling Dictionary*, in which are ascertained both the Sound and the Meaning of every Word in the English Language; corrected and improved by Nicholas Salmon, Author of *Stemma Latinitatis*, the first Principles of English Grammar, and several other Works in the English and French Languages. Pocket 4to. pp. 654. 5s. Boards. Richardson. 1800.

Mr. Sheridan's Dictionary, with its alterations and improvements, has fallen several times under our review. Attempts also have been made to compress this laborious work into a volume of much smaller size; and certainly a well-executed abridgment is desirable. Mr. Salmon is already distinguished by publications which we have at different times announced; and we have little doubt of his superiority over many who have been desirous of appearing as grammarians: but on a subject so intricate, varying, and arbitrary as that of words, accents, pronunciation, &c. we can attribute infallibility neither to him nor to his master, Sheridan. We have formerly professed ourselves not perfectly satisfied with Mr. Sheridan's pronunciation of words; and we have sometimes thought that he was rather influenced by the Irish articulation. We do not perceive either the necessity or the propriety of saying, as the present editor directs, *ar-mén-yan* rather than *armènian*, according to the spelling; or *boún-tyus* rather than bountéous, *advizd* rather than *advised*, or *tshárdzh* for charge, *kòn-vé-èns* for conveyance, *egz-empt* for exempt, *òr-dzh'yz* for orgies, &c. &c. Vicious pronunciation may thus be perpetuated and sanctioned, or one difficulty may only be substituted for another. It is not in every instance attainable, nor perhaps, particularly on account of the etymology, always proper, to sound words in exact agreement with the orthography; yet the nearer a language is brought to such a standard, the more just, easy, simple, and useful it will probably be found.

To abstain from particulars, and to speak generally:—Mr. Salmon has certainly employed considerable attention and labour on this abridged Dictionary; which will doubtless prove acceptable and beneficial, whether or not Mr. Sheridan and himself be perfectly right in regard to the sounding of some words.—For the scheme which this editor adopts respecting the articulation of vowels and consonants, we must refer our readers to the work itself, and conclude this article by a short paragraph with which he finishes his introduction: 'As in the preface to Sheridan's Dictionary, (8vo. 1797,) we read this

passage: "The practice of the best speakers of the present day is to give letters their regular sounds, instead of suffering them to slide into others that have an affinity to them;" so, the editor of this pronouncing and spelling Dictionary has endeavoured, as far as possible, to represent the pronunciation of each syllable, with the very vowel which is conspicuous or predominant in the syllable.' **Hi.**

Art. 27. *La Bruyere the Less;* or, Characters and Manners of the Children of the present Age. Written for the Use of Children of Twelve or Thirteen Years of Age; with the Exception of the Ten last Chapters, which apply to Persons of more advanced Years. Translated from the French of Madame de Genlis. 12mo. 5s. Boards. Longman and Rees.

This is a book of Maxims, designed to inculcate lessons of practical morality on the minds of young people; and the same propriety of sentiment, which characterizes the other publications of Madame de Genlis, runs through the volume. It is an encomium to which this lady is justly intitled, that all her works on education evince a sincere interest in the improvement of the rising generation.

In one of the latter chapters, a criticism is introduced on the Baroness de Stael's sentiments respecting suicide, in her Essay on the Influence of the Passions. "How difficult is it," says Madame de Stael, "not to believe him possessed of generous emotions who voluntarily embraces death, when it is considered that villains are incapable of such an action!" Madame de Genlis, on the contrary side, asserts 'that the greatest monsters that have ever existed were all suicides:—Sardanapalus, Nero, Messalina, and the ungrateful and false disciple, the traitor Judas.'—The fact, however, appears to be that suicide has been committed by characters of every different degree of estimation; and the only point for controversy is, whether, *in any case*, it can be justified. Of the instances cited by Madame de Genlis, none except the last are cases (strictly speaking) of *voluntary* suicide: they were acts committed in situations in which death could not be escaped, and the aim was only to avoid a more terrible mode of dying. Judas, when he hanged himself, was a sincere penitent: he had returned the price of his treason; and he was actuated by remorse. The main position, however, of Madame de Genlis, *i. e.* that many villains have been capable of this act which the Baroness calls *sublime*, is undeniable; and some of the expressions in Madame de Stael's work are justly reprehended. **Capt. B...y.**

Art. 28. *The Juvenile Preceptor;* or, a Course of Moral and Scientific Instruction, for the Use of both Sexes. Vol. I. 12mo. pp. 234. Boards. Champante and Whitrow. 1800.

This volume, which appears to be the first of a number that are to follow, contains 'spelling and reading lessons, not exceeding one syllable.' Mr. Nicholson, near Ludlow, is both author and printer; and in a sensible preface he tells us; 'we have formed a plan for compiling a series of liberal amusement and instruction. Our design will commence with an attempt to gain the attention and friendship of the young by adopting a style resembling their own,—familiar, simple, and unaffected.—But we do not intend to forget that we have

other

other offices to fulfil; namely, that of providing objects of *attainment* as well as of attraction. We therefore intend gradually to relinquish such infantine intercourse, and adopt the style and language of books.' The directions for reading, which follow the preface, are pertinent and useful; they are extracted chiefly from Burgh's "Art of Speaking."

The present volume extends to words of eight letters, attended by suitable reading lessons, and intermingled with distinct classes, pointing out the different sounds of each vowel; for which part of the work, and for a few pages of the lessons, Mr. Nicholson says, 'we are indebted to John Blaymires, of Eccleshill, near Bradforth, in Yorkshire, an ingenious schoolmaster of that obscure and poor village, whose abilities and integrity of character entitle him to a better situation.' By different persons, the varying sounds of vowels may be adjusted differently; and we will not pronounce that this writer is always correct. An attentive instructor, however, will no doubt find the book useful; and it is likely to attract the notice of children, and prove amusing as well as informing. Hi.

Art. 29. *Tableau d'Histoire Naturelle*, &c.; *i. e.* A View of Natural History; or abridged Account of the most useful Productions of the three Kingdoms of Nature; accompanied by an Index, containing the most essential Words in French and in English. A Work designed for Youth. By M. de Montaigu. 12mo. pp. 270. Dulau and Co. 1800.

We are not inclined to scrutinize such a production as this with much severity; yet it is incumbent on us to observe that, however slight and superficial an elementary work may be, still the little that is contained in it ought to be correct; which we do not find to be the case in the present instance. Among many errors, we shall specify only the following:

In p. 9. the primitive Earths are not even mentioned, and the old absurd mode of arranging the mixed Earths is adopted.

In p. 22. Alabaster is separated from the other Gypseous Stones.

In p. 25. Porphyry is called a Marble.

And in p. 43. the Metals, including those called Semi-metals, are said to be 12 or at most 13 in number, although they now amount to 21.

These gross mistakes have evidently been copied from the Dictionary of *Valmont de Bomare*, from which the work appears to have been principally compiled; and as it is manifest that M. de Montaigu is not very well acquainted with this subject, we cannot but regret that he did not draw from the more modern and more accurate sources of information. Hatch.

POETRY.

Art. 30. *A Poem on the Peace* between the United Kingdoms of Great Britain and Ireland and the French Republic, &c. By James Barrow. 4to. 1s. Jones.

Of all the acquirements by which the human mind has been improved, that of self-knowlege is perhaps one of those which are most

difficult of attainment; and hence we are not to wonder that so many people, of good natural capacity respecting the common concerns of life, have egregiously mistaken their own talents, especially when they stand forth as candidates for the honours of POETRY. The present writer seems to be a respectable man, considered as a member of society; and one who may be more usefully employed than in spoiling so much paper as he has here unfortunately (in these times of *scarcity*, too!) reduced to *waste*.—Go, Mr. B., we pray and exhort you,—"Go, and sin no more!"

Art. 31. *A Satirical Epistle in Verse*, addressed to the Poet Laureate on his *Carmen Seculare*, containing some Strictures on Modern Times and Characters. 8vo. pp. 60. 3s. Ginger. 1801.

The satirical poet ought to display no common vigor and excellence. As he who prosecutes, under a sense of injury, is expected to come into court *with clean hands*; so he who assumes the privilege of laughing at the faults of others may, with reason, be required to evince the superiority of his own judgment, talents, and taste. The author of the pamphlet before us did well in praying 'for a spark of Pope's fire,' but he should have waited till his petition had been liberally granted, before he had exhibited himself as a public satirist.

The author, however, has prefixed a sensible introduction; in which it is remarked that the controversy on the commencement of the Century appears to have arisen entirely from the want of attending to the distinction between the ordinal and cardinal numbers. **Moy.**

Art. 32. *The Mechanic*, a Poem. By Thomas Morley. 2d Edit. 8vo. 1s. 6d. Jordan, &c. 1801.

Though the title-page of this publication seems to promise encomiums on the mechanic arts and artists, the poem chiefly consists of severe and angry satire on the higher ranks; who are here represented as proud, ignorant, and vicious. In short, the *great*, it appears, are here thrown down merely in order that the lower classes, particularly the artizans, may have the opportunity of exulting over those who are called their *superiors*; like dirty Diogenes, trampling on Plato's elegant carpet.

This plebeian satirist of the Noblesse evidently possesses good natural parts; which, had they been more improved by education, might have enabled him to figure in the poetic world with at least a Stephen Duck the thresher, or Banks the weaver * ;—for whom see Lives of the Poets, by Cibber, &c.

Art. 33. *The Valley of Llanherne* †, and other Pieces in Verse. By John Fisher, A. B. 12mo. 5s. Hatchard. 1801.

We have been agreeably amused by some of the pieces contained in this miscellaneous publication: but, on the other hand, we have been so little delighted with the greater number of Mr. F.'s performances,

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* Banks wrote much both in prose and verse, with no small degree of popular approbation: particularly a very fair and candid Life of Cromwell.

† On the North Coast of Cornwall.

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(the smaller poems,) that we cannot, in conscience, encourage the author to think of rivalling any of the celebrated Bards of former days. Had he given us only his descriptive verses on the *Cornish Valley*, and his pathetic *Shipwreck Scenery*, we might have augured more favourably of his poetic talents.

Art. 34. *The Methodist;* a Poem. Motto—"I hate all Methodists." 12mo. 1s. Button. 1802.

An attempt to sing "to the praise and glory" of the Methodists and Methodism: * but a more wretched effort, surely, was never seen in a land of literature! Blank verse is the vehicle, and irony the strain, in which the author's ideas are conveyed: but the performance, taken altogether, is too mean for any serious criticism.

POLITICS.

Art. 35. *Eight Letters on the Peace; and on the Commerce and Manufactures of Great Britain.* By Sir Frederic Morton Eden, Bart. 8vo. 3s. 6d. sewed. Wright. 1802.

These letters, which were first published in a daily paper, under the signature of "Philanglus," contain a multitude of tables and documents demonstrative of the flourishing state of our commerce, and accompanied by arguments to prove that it is in no danger of being injured by the Peace. Sir Frederic Eden brandishes his pen against the whole host of croaking and despairing politicians. He contends that, if we could not save others by the war, we have preserved ourselves; and as to the Peace, he says it is no objection 'that by it much must be hazarded, for more would be hazarded by a prolongation of the contest.' In opposition to those who view with apprehension and alarm the extended limits of France, he maintains that 'the French Republic may possess the Rhine, and yet not annihilate the commerce of the Thames;' that 'the balance of Europe has been and may be altered without injury to Great Britain; and that, while some continental powers have been aggrandized, and others destroyed, our insular situation and peculiar advantages have enabled us to advance by more rapid strides than our neighbours, to opulence, strength, and civilization.' Hence he proceeds to prove that the Peace will not impoverish our merchants; and he gives it as his opinion that, extensive as our trade with Asia now is, it is highly probable that it will experience a great increase. This, perhaps, is the most questionable part of his argument: but, however this may be, Sir Frederick has taken great pains to open pleasing prospects; and to assure his country that, 'if at some future period the feverish ambition of mankind shall compel her to unsheath the sword, her constitution and her commerce will again supply her both with motives and with means, to prosecute the contest until it can again be terminated with safety and with honour.'

Moy.

Art. 36. *Three Words to Mr. Pitt, on the War, and on the Peace.* 8vo. 2s. 6d. Ridgway. 1801.

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* From its having been printed at Bristol, we conjecture that this pamphlet took its rise from the Blagdon Controversy.

Three words, if pregnant with approbation or consolation, might not be deemed dear at the price of half-a-crown, even by an ex-minister secluded from the Treasury coffers: but he would not be pleased on paying ten pence a-piece for *three words* which convey only sarcasm and cutting reproof. Had Dr. Johnson been alive, and espoused Whiggism instead of Toryism, he would have called this pamphlet *three hard knocks*; and it is probable that some friend of Mr. Pitt, considering them in this light, will endeavour to return the compliment on the writer: who, with all the dexterity of a literary pugilist, aims some severe blows at Mr. Pitt's merit and fame as a Minister. He undertakes to consider what that ex-minister's conduct has been during his administration, and what are the consequences likely to result from it. Here Mr. Pitt is reminded of the language and the arts which he employed at the commencement and during the progress of the war; and the author views the embarrassments in which he was placed by his own declarations, as the cause of his retirement, previously to the treaty of peace. 'You know (he says) very well that all your boastings were mere vapour, and that your promises could never be redeemed; therefore under a frivolous pretence you quarrelled with your place, much as you loved it, and resigned, provisionally at least, leaving it to others to break your engagements.'—The retired minister is also reminded of the effects of the contest into which he plunged the nation; 'that we have doubled our debt, and that France has doubled her dominions;' and that, if in a future war France should 'attack us in our vitals, we are indebted to him and his late associates for the mighty favour.' In short, the author goes over the old ground of reprobating all the advocates of the war, on the plea that it was impolitic and might have been avoided.

Moy.

Art. 37. *Letters of the Dead*; or, Epistles from the Statesmen of former Days to those of the present Hour. 8vo. 1s. Stockdale.

If Mr. Pitt's political character be undervalued and severely scrutinized by the author of the preceding pamphlet, ample compensation is made in the present flattering letter; which is supposed to be addressed to him, from the world of unembodied spirits, by *Lucius* Lord Falkland: between whom and Mr. Pitt a congeniality of sentiment and disposition is said to exist. The following is a specimen of the language of Falkland's Ghost:

'I found you from earliest youth undebased by the accustomed degradations of youthful folly; in infancy a man, and in the pride of manhood a philosopher; a statesman of high attainments and unrivalled acquisitions in political knowlege, at a time of life too when the cotemporaries of your age and rank were suffering the unredeemable moments to slip by unheeded, contenting themselves with the butterfly enjoyments of sporting in the sunbeams of prosperity; winging their airy wheelings on the fantastic breezes of the spring of fashion.'

If a ghost could derive any benefit from secret-service-money, we might be induced to suspect from this *bedaubing of praise* that Lord Falkland had partaken as largely of it in the Elysian fields as any Prince or Minister has done in Germany.—The late Minister's career

reer of public life is also declared to be 'brilliant;' he is said 'to have given up power in the meridian of his splendid day;' and he is told that to 'his fortitude and keen perception, England owes her present solvency amidst a bankrupt world.'

We suppose that other ghosts are to take up the pen in future, since the title implies the correspondence of several dead statesmen with the present, and in this pamphlet we have only the Letter of Lord Falkland. The idea is not new. Mo-y.

Art. 38. *The Speech of the Right Honourable William Windham*, delivered in the House of Commons, Nov. 4, 1801, on the Report of an Address to the Throne, approving of the Preliminaries of Peace with the Republic of France. 8vo. 2s. 6d. Cobbett and Morgan.

This protest against the peace is very spirited, and perfectly in unison with the sentiments delivered by the right honourable speaker during the war. It is not said that the speech is published by Mr. Windham himself, but it appears to be correctly given; and those who cannot yield to the despondency which it endeavours to excite, on the prospect of peace, must at least allow that it proves him to be an able orator.

In every part of this philippic against peace, however, Mr. W. appears to us to be indirectly pronouncing his own condemnation, for the precipitancy with which he assisted in hurrying us into the war. The consequences of miscarriage in it, which he now predicts, he seems not to have then duly weighed; and now, when after a long and bloody contest the nation finds that the continuance of war would be certain ruin, he kindly endeavours to convince us that peace will be followed by events equally fatal. Do

Art. 39. *A Word to the Alarmists on the Peace.* By a Graduate of the University of Cambridge. 8vo. 1s. Crosby.

A current of good sense, strong and clear, runs through this little pamphlet, which may help to free the political atmosphere from those gloomy clouds which have ascended from the boiling cauldron of necromantic alarmists.—The pamphlet seems to proceed from a reflecting and temperate man; it affords a distinct view of the religious, moral, and political state of things; and it is particularly calculated to make us satisfied with the peace. Our politicians are here directed to adopt a more generous policy than that by which they have been hitherto guided; and instead of projecting the support of our constitution by the expedients of war abroad, and alarms and arbitrary measures at home, to demonstrate, by the actual condition of the country, that the subjects of such a monarchy as our own may be more free and more happy than those of a republic. Let it be always possible to make this appeal to experience, by a comparison between Great Britain and France, and nothing serious can be apprehended; since, isolated and naturally strong as we are, only internal folly and corruption can ever endanger our national independance. Do

Art. 40. *The Impolicy of returning Bankers to Parliament in the ensuing General Election.* By a Friend to the Poor, the Commerce, and the Constitution of England. 8vo. 1s. Jordan. 1802.

The Monsters, dearness, monopoly, luxury, and starvation, are here said to be negociated into existence by an increase of the circulating medium. The author contends that a man has a right to lend his money or goods for profit, but that he ought not to lend his *credit* for profit, because this conduct must produce the circulation of fictitious paper. As the whole body of bankers are lenders of their credit for profit, they are considered as a phalanx hostile to the industry and constitution of the country; both of which, it is said, must fall, if the paper issued by these houses be not destroyed; and hence the people are exhorted not to return bankers to parliament.

Art. 41. *Profusion of Paper Money, not Deficiency in Harvests;—Taxation, not Speculation;—the principal Causes of the Sufferings of the People.* With an Appendix, containing Observations on the Report of the Committee of the House of Commons appointed to enquire into the High Price of Provisions—and an important Inference from Mr. H. Thornton's Speech in Parliament on March 26. By a Banker. 8vo. 1s. sewed. Jordan. 1802.

When political evils prevail to a considerable extent, many persons are interested in their continuance; and arguments in behalf of the poor, and of the community at large, are addressed in vain to those individuals who find themselves rising in affluence by the very means which produce the general depression. The high price of provisions is an evil of terrific magnitude; and it is generally admitted that it is in a considerable degree produced by an excess of paper circulation: but who will apply a remedy? Formal committees of inquiry give no relief; and the reflecting mind obtains little consolation, on observing the sufferings of the people left to work their own cure. Such were our reflections on perusing this public-spirited pamphlet: the substance and intent of which may hence be inferred. May we believe that it is really written by a *Banker?*

Mo.y.

MISCELLANEOUS.

Art. 42. *An Historical Account of the Transactions of Napoleone Buonaparte, First Consul of the French Republic,* from the Period he became Commander in Chief of the French Army in Italy, in April 1796, until the present, of his having compelled the Emperor of Germany, a second Time, to make the Peace with the French Republic, and acknowlege its Independance, in Feb. 1801. In this Work is comprised the Campaigns of Italy in 1796—7. The Command of the French Army on the Coast of France, Flanders, &c. The Expedition to Malta and Egypt, in 1798. The Chief Consularship of France, with the Campaigns of Italy and Germany, in 1799, 1800, and 1801. By G. Mackereth. 8vo. 3s. Jones, Printer, Chapel Street, Soho.

This compilation forms one continued eulogium on the conduct and abilities of its hero: but, if Bonaparte never heard his praises sung in higher strains, his vanity would not be much gratified. Indeed, we have seldom seen the Press disgraced by so thoroughly illiterate a production.

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Art. 43. *The Statistical Observer's Pocket Companion:* being a Systematical set of Queries, calculated to assist Travellers and all inquisitive Men at large, in their Researches *about* the State of Nations. Translated from the French of Julia, Dutchess of Giovane, Baroness of Underbach, Lady of the Starry Cross, Honorary Member of the Royal Academies of Berlin and Stockholm, and of the Humane Society, London. Small 12mo. in a Pocket Case. Booker, &c.

We are informed, in the preface, that this work was originally printed 'on an immense sheet of paper, and annexed to a large volume.' It is now reprinted in a very convenient size for the pocket; and to young travellers it may be extremely useful, by instructing them to what points they should direct their inquiries, in order to obtain a knowlege of all that is important in the countries which they visit. They are here taught what questions they should ask respecting the history and geography of every particular nation;—its Civil and Military Constitution—its System of Government—Natural Productions—Industry—Commerce—Navigation—Finances—Money—Banks—Legislation—National Character—Police—Religion—Education—Culture of the Nation at large—Politics with regard to Foreign Nations—Colonies, and remote Possessions. Under each of these heads a series of questions is proposed, which evince much reflection; and if a traveller could obtain a satisfactory answer to all of them, he would return home with a thorough knowlege of foreign countries.

Art. 44. *Misère des Alpes*, &c. *i. e.* The Misery of the Alps; or the Effects of the French Revolution in Switzerland, remarked during a Journey from Berne to the Canton of Undervald. 8vo. 3s. 6d. De Boffe, &c. 1801.

In order to excite the liveliest commiseration of the wretched Swiss, whose peaceful and virtuous retreats have been invaded by the French, this writer endeavours "to harrow up our souls:" but his picture is so overcharged with horrors, and in some parts it so greatly outrages all probability, that it must impress the mind with the idea of its being a fiction rather than an historical detail. No doubt, the inhabitants of Swisserland have suffered much by the irruption of the French troops into their territory; and we most cordially pity them and every people whose country has been made the seat of war: but in this case there was no necessity for exaggeration, and a simple statement would have been sufficiently touching. A philosophical *aubergiste;* a *Marguerite* who had lost her senses on the death of her lover in battle, (a counterpart to Sterne's Maria) and who ran about singing on the mountains; and, above all, the super-tragical narration of the *Curé* of Grindelwald; throw an air of romance over the whole detail.

Both the original author and the editor of this tract are concealed. Their professed motive is to beg for the Swiss, (*Date obolum Helvetiis* is the motto), but much of the misery which is here detailed cannot be the object of pecuniary relief. There is also something very wild in the idea of begging pence for a nation.—If the work succeeds in exciting a detestation of the French, its chief end will probably be accomplished.

Art.

Art. 45. *New invented Tables of Interest*, upon one small Card, that will *lay* [lie] in a Pocket Book; shewing the interest on any Sum, for any Number of Days, at Five per Cent., being the most simple and concise Method of finding Interest ever offered to the Public. By Thomas Baird. 12mo. 1s. Black and Parry.

This title gives an account which is pretty nearly true: the card being certainly very commodious. It is constructed on the principle that the aggregate of the interest on the several parts is equal to the interest on the whole; and that the interest on a sum of money, *S*, for *N* days, is equal to the interest on a sum *N* for *S*. days. Thus the interest of 365l. for 1 day is equal to the interest of 1l. for 365 days; that is, one shilling;—and the interest of 6570l. for 1 day is equal to the interest of 365l. for 18 days, and therefore is equal to 18 shillings: hence the columns are formed by multiplying 365 by the numbers 1. 2. 3. to 100, and the respective multipliers are equal to the interest on the respective products. Suppose the interest of 473l. for 92 days is required; then $473 \times 92 = 43516 = 36500 + 7016 = 36500 + 6935 + 81$: now the tables give for interest 36500, 5l. since $36500 = 365 \times 100$; for interest of 6935, 19 shillings, since $6935 = 365 \times 19$; and for 81, 2¼d. nearly. R.W.

Art. 46. *The Elements of Book Keeping*, both by Single and Double Entry: comprising a System of Merchants' Acounts, founded on real Business, arranged according to modern Practice, and adapted to the Use of Schools. By P. Kelly. 8vo. 5s. Boards. Johnson, &c. 1801.

Although the history of book-keeping has very little connection with its practice, yet a brief account of it is given in the preface to this work; which may serve either to display the author's learning, or to amuse the speculative inquirer. Of Mr. Jones's project for book-keeping, Mr. Kelly speaks as follows:

'In tracing the progrees of Italian Book-keeping, something should be said of a rival Method, entitled the *English Book-keeping*, published by Mr. Jones in 1796; a work chiefly remarkable for the enormous subscription raised on the occasion. A Prospectus of this performance was previously circulated, announcing the discovery of an infallible Method of Book-keeping by Single Entry, and at the same time representing the Italian Method as delusive and erroneous. By high promises and accredited recommendations, subscriptions, (at a guinea each,) are said to have been obtained, to the amount of six or seven thousand pounds. The work, however, did not answer the expectations of the public. Several ingenious Tracts soon appeared, defending Double Entry, and exposing the insufficiency of this new System; and one, in particular, written by Mr. Mill, closed the controversy. This Gentleman, in order to form a comparative estimate between the English and Italian Methods, arranged Mr. Jones's materials into a Journal and Ledger, by Double Entry; and in the course of the operation detected an essential error:—a detection which completed the triumph of Double Entry.

'This English System of Book-keeping, however, contains some useful checks by different columns in the Day-book for entering the Drs. and Crs. separately; and also, in the Ledger for inserting the Daily and Monthly Transactions: and though the Work has not been

been well received, it has proved useful to the Public, as well as to the Author. Some of the columns have been adopted in Counting-houses and even by subsequent Writers, and the publication has, besides, given rise to much useful enquiry and investigation on the subject of Merchants' Accounts.'

Mr. Kelly's explanation of his principles is tolerably perspicuous; and such illustrations are given by means of tables, that a person not born in Bœotia may certainly make himself master of the methods and plan.

The author informs us that he was indulged with the inspection of several merchants' books, so that the detail of his work is something more than the invention of a speculative accomptant. R.W.

Art. 47. *Picturesque Excursions in Devonshire;* consisting of select Views, with Descriptions, &c. by T. H. Williams and H. J. Jones. Number I.; to be continued. Royal 8vo. pp. 40. 5s. Murray and Highly. 1801.

No county in England abounds more in picturesque scenery, than that which the authors of the present work have undertaken to illustrate. We have frequently surveyed different parts of it with delight; and we rejoice that the prevalent taste for splendid publications has directed the attention of an artist to Beauties, which will amply reward his trouble.—Mr. Anker Smith has engraved the designs contained in this number, which were furnished by the editors, and has executed with neatness those views which they etched with fidelity. Four Plates are given; and the letter-press accompanying them is calculated to engage and gratify the curiosity of the reader.—In the account of the River Tamer, and of St. Budeaux which is situated near it, the following description reminded us of an exquisite passage in Cowper's Task.

'In a still evening, the tuneful bells of the little church of Landulph, on the remote banks of the River, add a new charm to the scene, wafting at times their full choir of melody on the ear; and again melting, like the notes of the Eolian harp, into tremulous and almost imperceptible vibration. There is a mysterious and melancholy pleasure excited by this simple music, of which most are susceptible.—It touches a sympathetic cord of the heart, and awakens recollections the most sublime and pleasing. The solemn dirge of the funeral bell, connected with the ceremonies of the dead; the cheerful peal which enlivens the days of amusement and rejoicing, and which is also the memento of religious homage; these united remembrances concur in producing a mingled sensation of ineffable complacency and tenderness.'

The Poet, on a similar occasion, thus expressed himself:

" How soft the music of those village bells
Falling at intervals upon the ear
In cadence sweet! now dying all away,
Now pealing loud again and louder still,
Clear and sonorous, as the gale comes on," &c.

The idea of the lamented Bard is here evidently imitated, but by no means in a servile manner, with a considerable and happy dilatation of

of the thought.—As the authors of this work appear to be so much charmed with the simple beauties of nature, we would remind them that unaffected simplicity of style will intitle their pages to more attention, than "the gorgeous declamation" to which they have shewn themselves too much attached.—We think that the performance deserves encouragement, and we shall therefore be happy in the opportunity of informing our readers of its progress. **S.R.**

Art. 48. *Gulielmi Jones, Equitis Aurati, Laudatio; Præmio Academico Donata. Auctore* Henrico Phillpotts, A. M. *Collegii Beatæ Mariæ Magdalenæ Socio.* 4to. 1s. 6d. White. 1801.

We have here an additional tribute to a character of whom not only the University, but the Country and the Age, may well be proud. So brilliant a career is seldom run by a man of letters;—such wealth and rank, as fell to the share of Sir W. Jones, rarely become the portion of a votary of the Muses. His various publications, his researches into the antiquities of the East in the country itself, his institution of the Asiatic Society for that sole purpose, and the part which he took in its labours, render his entrance on Oriental Studies an epoch in the history of that branch of learning.—His present Panegyrist appears to have very correctly estimated his character, and to have selected for his discourse those traits in it which seem to require the most prominent notice. A passage which gives an account of his earlier efforts, may be submitted to our readers as a specimen of Mr. Phillpotts's Latin style:

'*Atque ut cætera prætermittam, in subtili illâ linguarum discendarum ratione tantum consecutus est, ut non solùm Romanas Græcasque literas penitùs perspectas haberet, in nullis ferè aliis peregrinus; verùm etiàm in tam variis tot gentium Asiaticarum doctrinis quasi in propriis suis finibus versaretur. Quâ in parte quantus posteà futurus esset, ipse præclarum dedit documentum, cùm adolescens admodùm dulces illos ingenii sui motus ostendit, et in poetarum venustiorum ordinem jàm tùm sese adscribendum esse declaravit. Verè equidèm hoc mihi videor dicturus, si nihil aliud reliquisset, quàm commentarios illos poeseos Asiaticæ, suis insupèr poematiis locupletatos, nunquàm esset profectò nisi honorifica illius apud omnes, ac plena amicissimi desiderii recordatio. In aureo enim illo libello tam incorrupta est Latini sermonis integritas, tanta deliciarum ac suavitatum abundantia, tàm mirifica autem rerum scientiarumque omnium, quæ ad illud argumentum pertinent, copia atque varietas, ut lectoris animum, cùm incredibili quâdam voluptate perfundat, tùm verò haud mediocri simùl literarum istarum cognitione auctum dimittat. Illius beneficio Sadii gravissima poesis nostris quoque hominibus aliquandò patet; Hafezi, venustissimi vatum, idyllia, amoribus illa quidèm ac dulcedine planè suâ affluentia, nostros quoque animos permulcent; ejusdem beneficio Ferdusii tandem carmina, modò non ad Homericam illam majestatem et cælestem pænè ardorem accedentia, nos quoque sublimitate suâ exagitant atque incendunt.*' **Jo..s.**

SINGLE SERMONS.

Art. 49. *The Example of Christ enforced, as a Motive to Benevolence.* By R. Ward. 8vo. 1s. Hurst. 1801.

We do not learn on what occasion this sermon was preached, nor for what particular reason it was printed: but a short advertisement

ment informs the public that it was written *currente calamo*. *Haste* may in some instances furnish a *preacher* with a sufficient apology, but it can seldom be valid respecting what issues from the press. The discourse, however, is on the whole well-written, and adapted to be useful. Perhaps, it may be a mark or effect of haste, if Mr. Ward intimates, or may seem to intimate, p. 23. that '*some* might be able to attain to the excellency of our Saviour,'—but we conclude that the ambiguity arises from the form of expression. Any profits arising from this publication are to be given to the poor. Hi.

Art. 50. *Pastoral Hints on the Importance of Religious Education.* With an Out-line of a familiar Plan of Instruction; designed for the Assistance of Families. By Edward Burn, M. A. 8vo. 6d. Rivingtons.

Well adapted to the purpose specified in the title-page, and to the Rev. author's particular situation at Birmingham. Mr. B. appears to be qualified for discharging the duties of public instruction, without any tincture of bigotry: a circumstance which we mention, because narrowness of mind or principle seems to be gaining ground, of late, in various parts of this kingdom.

Art. 51. *The Duty of keeping the Christian Sabbath holy.* Preached in the Chapel of the Hospital for the Maintenance and Education of exposed and deserted young Children, March 8, 1801. By the Rev. John Hewlett, B. D. 8vo. 1s. Rivingtons.

The Committee of the Charity, at whose request this sermon is published, term it excellent and impressive; and we subscribe in a great measure to the propriety of these epithets, though we cannot agree with the preacher that 'the fourth commandment summons us together on the *Lord's Day*;' p. 5. The day of rest ordered in the decalogue is *Saturday*. In p. 10. Mr. H. well describes the manner in which the Christian Sabbath ought to be spent: but does he not afterward draw the line a little too tight, by prohibiting the poor confined cit from taking a salutary walk on Sunday in the Park? Even the Jews allowed a Sabbath-day's journey. Mo-y.

CORRESPONDENCE.

We have received a very polite letter from Mr. W. Belsham, respecting our account of the 5th and 6th vols. of his History; (Rev. January) in which he acknowleges the justice of our strictures, with a candour and self-government which are rarely manifested, and which deserve no slight commendation. He confesses 'that the expressions objected to are *violent* and *intemperate*;' and he says that he 'shall not hesitate to erase from the next edition of the work, whatever may be supposed to have offended those readers and critics whose good opinion he wishes to obtain, and which may have given too much the air of party to this portion of the History:' but, he adds,

'I know of no one expression which can be retracted as *false* and *injurious*. When I reflect on the acts of the late ministers, I must, in the language of the Westminster petition of 1797, say, with the most dis-

passionate seriousness, "these are no common errors, they are great crimes"—and the expressions I have used were extorted from me by the strength of my conviction and feelings. They were penned at a moment when the most alarming consequences might be reasonably expected to ensue, from the desperate measures adopted by those ministers, and from which we have since happily and almost by miracle been rescued. I confess that my emotions were ardent, and though I am far from thinking with Mr. Burke "that our passions are to instruct our reason," neither do I regard them as the "pagans of the soul," which ought not merely to be restrained but extirpated.'

Though, however, Mr. Belsham thus submits to the censure of the acrimonious passages in question, he is desirous of preventing that censure from being considered as applicable to the spirit of the whole work, which he fears may be the consequence of our observations; and he says,

'I conceive, with great deference, that, notwithstanding this error, a work may be so executed as not to be deficient in real impartiality. If the series of facts be truly given, if the arguments on both sides be stated in their full force; if, as in the instances of Lord Fitzwilliam, Lord Cornwallis, Mr. Addington, &c. ample justice is done to the characters of men who widely differ from the writer in political sentiment; if no novel extravagance is admitted into the work, but the principles of genuine whiggism alone adhered to, such as our greatest philosophers have inculcated, and our greatest statesmen have acted upon; I presume the essential requisites of history are not violated.'

We do not apprehend that our readers would mistake the scope and limits of our objections. They certainly extend to all those parts of the work in which the individual character of Mr. Pitt and the features of his administration are represented: but they do not apply to the author's statement of facts and his historical fidelity, nor to the instances of Lords Cornwallis and Fitzwilliam, Mr. Addington, and others. With regard to the first passage above quoted from Mr. Belsham's letter, which appears to be designed as some palliation of his strong language, we leave the reader to decide on its validity: but let it not be forgotten that, in this case, the warm feelings of an individual should not be substituted for the cool judgment of an historian: nor let the writer of his country's annals, when discussing the actions and motives of statesmen, be altogether unmindful of the advice of Quintilian: "*Modestè, tamen, et circumspecto judicio de tantis viris pronunciandum est; ne, quod plerisque accidit, damnent quæ non intelligunt.*" From party-disputants, and in temporary political argumentations, a strict adherence to this rule can scarcely be expected: but higher views are contemplated by him who writes for posterity, and higher duties attach to the office which he assumes.

The expression, which Mr. B. thinks we have incorrectly attributed to him, occurs in his 5th vol. p. 124. *note*.

S.R. 8
G.2.

It is impossible for us to enter into a minute discussion of the very extensive letter from Dublin, signed Thomas Elrington, concerning our account of Bishop Young's Memoir *on the Force of Testimony*, &c. (Rev. for Sept. last, p. 6.) but we shall take some notice of its principal points.

The

The writer's first remark is that, in discussing a supposed case, we have inserted a circumstance expressly excluded by Dr. Young; namely that the witnesses *are unconnected with each other*. We have again consulted the passage, and the context, but we do not find that this circumstance is expressly exeluded; and immediately after his own method of computing the probability of a fact, Dr. Y. taking a related case, endeavours to refute that of Waring, who expressly uses the words "*independent of each other.*" The strong argument meant to be employed by Mr. E. is brought from the end of the paper, and does not appear to apply to all the calculations made: but it may, or may not, since the memoir is greatly deficient in perspicuity and precision.

With regard to the expression *physically impossible*, it means that which experience and observation on the laws of nature inform us cannot happen. We can conceive the Sun to rise in the West, and heavy bodies to fall *from* the centre of the earth instead of *towards* the centre, &c.; such things are *metaphysically* possible; that is, they are not absurd, nor contradictory to the *laws of human thought:* but they are contradictory to the laws of nature, and are therefore termed *physically impossible*. Of this kind, is the supposed fact of an ace thrown a million of times successively: such an uniformity and repetition would contradict all our experience, although it can be as clearly conceived as the fact of an ace thrown only twice successively. However, we do not much insist on this explanation, since we rather incline to Laplace's opinion that the fact of an ace thrown a million of times successively is not physically impossible, but is thought to be so, because there is infinitely more probability that such a fact is the effect of design than the result of chance.

Mr. E. has supplied an *&c.* which we left in a series, by one case: 'Will any man (says he) seriously assert that the chances for throwing aces in one throw of the dice are not as one to thirty-six?' *We seriously* assert that the chances are as one to thirty-five.

The next case put by us (p. 7.), and which Mr. E. has answered with great apparent facility and conciseness, is not our own: it was the cause of much long and intricate discussion among the first mathematicians of Europe, when science was in its "most palmy state;" and we recommend it to this Gentleman's maturer consideration.

The following cases were put by us to shew the necessity of making a distinction between *moral expectation* and *mathematical expectation*; the neglect of which distinction by Bishop Y. is one of the causes that have rendered his memoir so vague and unsatisfactory.

We have again attentively read Dr. Young's censure of Waring's method of estimating the probability of a fact, Mr. E.'s support of that censure, and our own defence of Waring; and let not Mr. E. accuse us of being uncandid, though he should charge us with being dull, when we declare that it still appears to us that the Bishop mistook Waring's meaning.

We regard not any asperity of terms which Mr. E. may have used, and for which he apologizes: nor let *him* be disturbed with what *we* have said. Our 'attack' (if attack it can be called) on his deceased

friend's fame was neither wanton nor unpremeditated: nor, when we entered on the discussion of that memoir, did we study its subject for the first time. We have again consulted this paper, but we perceive in it no originality of invention, no depth of thought, nor any precision of language. Some merit it undoubtedly has; and it might have had greater, if its author had employed, in a more extensive research, part of that time which he appears to have wasted in learnedly trifling with Aristotle and Crakanthorp. R.W.

A pressing application has been made to us by the Rev. A. Clarke, of *Liverpool*, to remove an impression which he fears may arise that he has borne testimony to the efficacy of a certain quack medicine, the advertisment of which was lately stitched up with one of our Numbers. It is altogether unusual with us to take any notice of these extraneous additions; and we do not think that, in this instance, there was ground for Mr. Clarke's apprehension, since the person whose evidence is quoted is said to be a Methodist preacher at *Manchester:* but Mr. C. says that, as there is no such person in the *latter* city, (which, we suppose, is generally the case,) and as there *never was a preacher of that name in the connexion besides himself*, he is liable to be considered as the person meant. He therefore particularly requests us to state that he never had any knowlege whatever respecting the efficacy of the medicine in question; and that any use of *his* name in this business is *a gross forgery*.

Weighty reasons oblige us to refrain from acceding to Mr. Houghton's request: but we shall consider the remarks which he has communicated to us.

We shall attend to the observations of *A Constant Reader* as far as circumstances will permit.

Cantab's letter is received, but

"*Non nostrum inter vos* tales *componere lites.*"

From *Philo-modernus*, Mr. Lowell, &c. we have to request the exercise of a little patience. Our numerous engagements oblige us to call for this self-denial from authors more frequently than we could wish: but *necessity has no law*.

☞ In the last *Appendix*, p. 485. l. 18. from bott. for '*cocoas*,' r. *cocons;* and in the next line, for 'manufacture,' r. *trade*.

In the Number for January, p. 9. l. 12. from bott. dele the hyphen after 'Bard.'—P. 10. l. 9. for 'mind,' r. *maid*.—P. 36. l. 16. dele the comma after '*earing-time.*'—P. 59. l. 29. for 'time,' read *him*.—P. 86. l. 4. from bott. for $(a+b)\sqrt{-1}$ read $(a+b)2\sqrt{-1}$. —P. 87. l. 8. from bott. put a comma after *characters*.

See p. 180. 197.